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WOODSTOCK LETTERS

VOLUME 96

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WOODSTOCK COLLEGE
Woodstock, Maryland

FOR JESUIT USE

INDEX TO VOLUME 96

Address at Fordham University. Peter Arrupe 65
Borgia's Influence on the Development of Prayer-Life in the Society of Jesus. Otto Karrer 340
Campus as Climate for Moral Growth, The Michael P. Sheridan 244
Concert: Oratorio for a Season of Wrath, The. John L'Heureux 60
Conference on Ecumenism in the Society of Jesus. Augustin Cardinal Bea 318
Danger of the Vows, The. John Courtney Murray 421
Exile From Burma. Sigmund J. Laschenski. 365
God's Call for Service. Thomas J. McGuire 475
Ignatian Survey: 1966. Robert C. Collins, ed. 229
International Congress of the Spiritual Exercises, The Robert F. Harvanek 196
Man Without A Job? Marc Oraison 47
Modern Rules for Thinking with the Church. Juan Masia 81
Notes on Authority. William W. Meissner 483
Obedience of Judgment and Intellectual Honesty. Alexander F. McDonald 471
Quest for Religious Community, A. Edward F. Heenan 295
Religious Obedience in the Modern World. Joseph J. Sikora 435
Saint Augustine and the Spiritual Exercises. Joseph A. Slattery 212
Shared Decision-Making in the Church and in Religious Orders. Heinrich Ostermann 459
Small Communities in the Society of Jesus. Francis X. Shea 302
Spiritual Development During Theology. John G. Milhaven 330
Talk on Obedience, A. Peter Arrupe 428
Theologate: A Critique, The. Charles J. Donnelly 335
31st General Congregation: Letters from the First Session, The. James P. Jurich, ed. 5

31st General Congregation: Letters from the First Session, Part II, The. James P. Jurich, ed. ... 143
Time of Change, A. Raymond C. Baumhart ... 84
Tribute to John Courtney Murray, S.J., A. Walter J. Burghardt ... 415
Turning Forty. Patrick J. McGeever ... 75
Two Decisions. Daniel J. McCarthy ... 35
Word: For Priest and Poet, The. John L'Heureux ... 308

NOTES AND REPORTS

Committee on Prayer. Richard P. Kane, ed. ... 93
Communications Within the Society. Richard P. Kane, ed. ... 99
Ferdinand C. Wheeler, S.J. (1885-1965). R. Emmett Curran 271
Freedom-Authority-Obedience. Richard A. Blake, ed. ... 511
Geographical Location of the American Novitiate, The Gerald P. Fogarty ... 113
Reminiscences of Father Patrick Duddy, S.J. R. Emmett Curran ... 389

READERS' FORUM

Apostleship of Prayer, The. Eugene M. Rooney ... 120
Priest and Poet. William T. Noon ... 530

CONTRIBUTORS

Arrupe, Peter. Address at Fordham University ... 65
———. A Talk on Obedience ... 428
Baumhart, Raymond C. A Time of Change ... 84
Bea, Augustin Cardinal. Conference on Ecumenism in the Society of Jesus ... 318
Blake, Richard A. (ED.). Freedom-Authority-Obedience ... 511
Burghardt, Walter J. A Tribute to John Courtney Murray 415
Collins, Robert C. (ED.). Ignatian Survey: 1966 ... 229
Curran, R. Emmett. Ferdinand C. Wheeler, S.J. (1885-1965) 271
——— (ED). Reminiscences of Father Patrick Duddy, S.J. ... 389
Donnelly, Charles J. The Theologate: A Critique ... 335
Fogarty, Gerald P. The Geographical Location of the American Novitiate ... 113
Harvanek, Robert F. The International Congress of the Spiritual Exercises ... 196
Heenan, Edward F. A Quest for Religious Community ... 295

Jurich, James P. (ED.). The 31st General Congregation: Letters from the First Session 5
———. The 31st General Congregation: Letters from the First Session, Part II 143
Kane, Richard P. (ED.). Committee on Prayer 93
———. Communications Within the Society 99
Karrer, Otto. Borgia's Influence on the Development of Prayer-Life In the Society of Jesus 340
Laschenski, Sigmund J. Exile From Burma 365
L'Heureux, John. The Concert: Oratorio for a Season of Wrath 60
———. The Word: For Priest and Poet 308
McCarthy, Daniel J. Two Decisions 35
McDonald, Alexander F. Obedience of Judgment and Intellectual Honesty 471
McGeever, Patrick J. Turning Forty 75
McGuire, Thomas J. God's Call for Service 475
Masia, Juan. Modern Rules for Thinking With the Church 81
Meissner, William W. Notes on Authority 483
Milhaven, John G. Spiritual Development During Theology 330
Murray, John Courtney. The Danger of the Vows 421
Noon, William T. Priest and Poet 530
Oraison, Marc. A Man Without A Job? 47
Ostermann, Heinrich. Shared Decision-Making in the Church and in Religious Orders 459
Rooney, Eugene M. The Apostleship of Prayer 120
Shea, Francis X. Small Communities in the Society of Jesus 302
Sheridan, Michael P. The Campus as Climate for Moral Growth 244
Sikora, Joseph J. Religious Obedience in the Modern World 435
Slattery, Joseph A. Saint Augustine and the Spiritual Exercises 212

BOOK REVIEWS

Burns, Robert Ignatius, S.J. *The Jesuits and the Indian Wars of the Northwest.* New Haven and London: Yale University Press, 1966 (Thomas E. Morrissey) 262
Gelpi, Donald L., S.J. *Functional Asceticism: A Guideline For American Religious.* New York: Sheed and Ward, 1966 (Robert E. White) 126
Rahner, Karl, S.J. *Christian In the Market Place.* Translated by Cecily Hastings. New York: Sheed and Ward, 1966 (Edward J. Murphy) 124

Ratzinger, Joseph. *The Open Circle: The Meaning of Christian Brotherhood.* Translated by W. A. Glen-Doeple. New York: Sheed and Ward, 1966 (Patrick J. Ryan) 255
Schillebeeckx, E., O.P. *Marriage, Human Reality and Saving Mystery*, 2 volumes. New York: Sheed and Ward, 1965 (Robert H. Springer) 258
Selected Readings in Catechetics (Daniel J. Fitzpatrick and Kenneth J. Hezel 400
Selected Readings in Higher Education (Michael P. Sheridan) 265
Selected Readings in the Theology of Revelation (Avery R. Dulles) 129
Xavier Specialist (the writings of Georg Schurhammer, S.J.) (Robert E. McNally) 394

WOODSTOCK LETTERS

WINTER 1967

Volume 96 Number 1

INTRODUCTION

For almost two years WOODSTOCK LETTERS has been publishing articles on the 31st General Congregation, in the hope that these articles will help Jesuits understand and implement the Congregation's decrees. Since the history of the Congregation is an important part of this understanding, this issue presents another, and more personal, view of the first session. Prepared by associate editor **James P. Jurich, S.J.**, from the *Lettres de Rome* edited in the Province of Montreal, this article complements the account given in the official *Newsletters*.

Daniel J. McCarthy, S.J., a faculty member of Loyola Academy, Wilmette, Illinois, is an unusual Jesuit. He left the Society and made a second decision to re-enter based on the realization that many priests fail to see that when they reach a critical point in their lives, there is no real question about their love of God, or of their vocation. We are grateful to the author for allowing us to print this highly personal article. **Marc Oraison** comments on a related problem, the need of priests today to be engaged in professional activity.

John L'Heureux, S.J., a fourth year theologian at Woodstock, is the author of *Quick as Dandelions*. His second book, *Rubrics For a Revolution*, will be published in February.

Fr. Arrupe's address at Fordham was one of the highlights of his visit to the United States.

Juan Masia, S.J., of the Toledo Province is a missionary in Japan. Together with **Raymond C. Baumhart, S.J.**, a research associate at Cambridge Center for Social Studies, he is concerned with the articulation of the changing experience in today's world.

The construction of new Jesuit houses has caused many Jesuits to rethink the role geographical environment has in the formation of scholastics. **Gerald P. Fogarty, S.J.**, presently studying at Yale, traces the development of 156 years of tradition concerning the location of novitiates in this country.

The editors wish to thank their outgoing managing editor, Raymond A. Schroth, S.J., for his creative efforts and interest in publishing WOODSTOCK LETTERS.

CONTENTS

WINTER, 1967

INTRODUCTION

5 THE 31ST GENERAL CONGREGATION: LETTERS FROM THE FIRST SESSION • *James P. Jurich, S.J., ed.*

35 TWO DECISIONS • *Daniel J. McCarthy, S.J.*

47 A MAN WITHOUT A JOB? • *Marc Oraison*

60 THE CONCERT: Oratorio for a Season of Wrath • *John L'Heureux, S.J.*

65 ADDRESS AT FORDHAM UNIVERSITY • *Peter Arrupe, S.J.*

75 TURNING FORTY • *Patrick J. McGeever, S.J.*

81 MODERN RULES FOR THINKING WITH THE CHURCH • *Juan Masia, S.J.*

84 A TIME OF CHANGE • *Raymond C. Baumhart, S.J.*

REPORTS • *Richard P. Kane, S.J., ed.*

93 Committee on Prayer

99 Communications Within the Society

113 HISTORICAL NOTE: The Geographical Location of the American Novitate • *Gerald P. Fogarty, S.J.*

READERS' FORUM

120 The Apostleship of Prayer • *Eugene M. Rooney, S.J.*

REVIEWS

124 Theological Essays • *Edward J. Murphy, S.J.*

126 Guidelines for Religious • *Robert E. White, S.J.*

SELECTED READINGS

129 The Theology of Revelation • *Avery R. Dulles, S.J.*

FOR CONTRIBUTORS

WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts, preferably the original copy, should be double-spaced with ample margins. Whenever possible, contributors of articles on Ignatian spirituality and Jesuit history should follow the stylistic norms of the Institute of Jesuit Sources. These are most conveniently found in Supplementary Notes B and C and in the list of abbreviations in Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. J. Young (Chicago, 1964), pp. 609–16.

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THE 31ST GENERAL CONGREGATION: LETTERS FROM THE FIRST SESSION

a spirit of fraternity

Edited by James P. Jurich, S.J.

In a lecture given last fall at Woodstock, Professor Oscar Cullmann, one of the best-known Protestant observers at the Second Vatican Council, declared that it would be misleading to judge the Council by the final conciliar texts alone. A study of the interventions by the bishops and of the events surrounding the Council is also very important for an adequate picture of the renewal begun within the Church. Fortunately for students of the Council, much of this information is now available in print and more will be, thanks to the many theologians and journalists who have written about the Council.

With some validity, the 31st General Congregation has been called the Jesuit counterpart to the Council. Inspired by the Council's call for adaptation and renewal, the Congregation has attempted to face and solve many of the problems of the Society. The final decrees are now available, but here, too, it may be misleading to judge the Congregation just by its decrees. The debates, the personalities, and the surrounding events are also important for our fuller understanding of what has taken place. With the welcome relaxation of the rule of secrecy, the official Newsletters *have helped to provide us with this other dimension. Their official character, however, often and quite understandably*

Translated by James P. Jurich, with the assistance of Anthony Aracich, Kenneth DeLuca, William J. Kerr, John LaBonte, and Brian O. McDermott.

resulted in a kind of bloodless impersonality in the printed accounts, especially during the first session.

Happily, the Province of Montreal supplied the French-speaking Jesuits of Canada with a series of more personal communications from Rome. During the first session nine bulletins under the title Lettres de Rome *were prepared and distributed by the Provincial's office. They contained "non-official news of general interest" edited from letters written by "usually well-informed sources." The result is a wealth of valuable information which cannot be found elsewhere. The members of the Congregation are shown to be individuals with a genuine concern for the Society's welfare, personal reactions, and a sense of humor.*

For their current interest and future historical value WOODSTOCK LETTERS *presents in two parts an English translation of* Lettres de Rome. *A few sections which the editors did not judge to be of general interest to our readers have been omitted. Other sections would have duplicated what* WOODSTOCK LETTERS *has already printed on the first session in an earlier article based on the official* Newsletters*; these also have been omitted, but references are given to the pertinent places in the previous article.*

Thanks are due to Fr. Irénée Desrochers, S.J., Provincial of Montreal, for permission to publish this translation, and to Montreal's "envoyé spécial" *at the Congregation, who is responsible for most of the original letters.*

May 10, 1965

The refectory reading is the life of St. Ignatius, in Latin, by Fr. Ribadeneyra. . . .

The neighbor opposite me is Fr. Dezza, former provincial, former rector of the Gregorian, former president of the Association of Pontifical Universities, etc. He enjoys an extraordinary reputation here, but unfortunately his eyesight is not good. Some people are talking about him as the future General. He speaks French well. . . .

May 11, 1965

For two days we have not come together for a full meeting; we are waiting for the preparatory commission *ad detrimenta* to complete its work. Therefore, we are taking advantage of this opportunity by holding private or partial meetings. Today there were two meetings of this type, the first with the Belgian fathers and all those (except for the

French) whose working language is French, the second, which I have just left, with the French fathers and all those French-language members who were interested in taking part.

What strikes me in these meetings is the great openness of spirit shown by all the fathers. Everyone, I feel, has the sense of an urgency in the Society. Everyone is saying that the eyes of the younger men are fixed on the Congregation. The younger Jesuits are not physically here, but they are certainly present by the influence they exert. Fr. Sheridan of the Province of Upper Canada admitted that the present Congregation is much more interesting than the one in 1957, which he also attended. He has the impression that this one is a great deal more lively and free and that everyone shares this feeling of urgency and wants to work sincerely for the needed reforms.

* * *

Conversations revolve around the future Father General. There is no outstanding candidate in sight yet. They say that no man is great in the eyes of his valet. I realize from listening to the conversations in the assistancies that there are hardly any great provincials in the eyes of all the delegates.

One French father, who was passing by just when the qualities of the future General were being discussed in the corridor, stopped and said: "The future General should be a man: (1) who sleeps; (2) who knows how to listen; (3) who doesn't want to do everything by himself; (4) who likes to walk in the garden now and then."

* * *

We spent the afternoon striking a balance between the advantages and disadvantages of a generalate for life or for a definite term. The arguments are strong on both sides, and it is still impossible to foresee which direction the Congregation will take. One of the main arguments advanced by some for not touching the general's life term is that it would be necessary to have recourse to the Pope and finally to the Roman Congregations, and this could take considerable time.

* * *

In Rome they look a little jealously (I mean the other religious congregations) on the fact that the Pope has in a way officially opened, on its first day, the General Congregation of the Jesuits. It seems that this has never been done for any other religious congregation.

May 13, 1965

Our fathers from Poland (four out of six) have just obtained their exit visas and arrived here. Going across the Iron Curtain, they passed from one world into another.

° ° °

For the first time in history, the Congregation has lifted the very strict rule of secrecy and will send out newsletters to Ours from time to time according as there will be *materia circa quam*. There is also a liaison committee for the public press. The newsletter for Ours seems to me to be particularly important for stimulating everyone's interest and prayer for the work of the Congregation. Evidently these newsletters will be able only to outline the topics studied, but even this will be a great deal.

May 14, 1965

We are missing two of our principal stars: Frs. Rahner and Lombardi. Fr. Lombardi suffered a thrombosis and cannot come; Fr. Rahner was refused permission by the German government. He was just named professor at the State University of Munich as the successor to Romano Guardini; but since he spent his time at the Council or in preparing treatises for the Council, he has not given many courses. Now, whether we like it or not, he has to give his courses if he wants to remain professor. . . .

° ° °

. . . For three days we have been meeting in small and private groups according to language, and little by little the opinions of the different assistancies became known. The Americans almost en bloc, and also the French, were for holding the discussion (on the length of the general's term) before the election; on the other hand, the Spaniards on the whole were upholding the juridical point of view, namely: the Congregation does not have the power to treat this problem before the election of the general, and treatment of it is not opportune, for it runs the risk of lasting a long time and of being divisive.

What happened to the next-to-last general chapter of the Dominicans can happen to the Jesuits: being unable to reach an agreement, the Dominicans had to have recourse to the Pope. He delegated a cardinal to preside over the chapter, the one which elected Fr. Browne.

° ° °

. . . While waiting for the meeting to begin, we were invited to hear some of the experts, who are giving talks on the subject of the meeting. For example, Fr. Arrupe, Provincial of Japan, gave us a conference on the structural organization of the Society's government. Fr. Giuliani, the director of *Études*, is going to speak to us on what St. Ignatius thought about a life term for the general.

May 16, 1965

The Congregation is now "in full swing," as the English say. Saturday was typical. We sat all day listening to the pros and cons of the generalate for life or for a definite term. The session in the morning began at 9:30 and ended at 12:30, followed by dinner here at 1:00. The afternoon session began at 4:00 and ended at 8:00, with supper at 8:30. In short, there are two sessions of three or four hours each, always in Latin, and in a Latin spoken differently by the Spaniards, the English, the Americans, the Germans, the Poles; that's enough to bring us to the saturation point. In this way we have suffered, endured, swallowed, recorded, and digested, more or less, between thirty-five and forty speeches. As one of the Americans said as he left the hall and stretched full-length: "What a day!" And yet he added: "Here are the best minds in the Society!"; that's apparent!

May 17, 1965

Telegram: GENERALIS ELIGETUR SABBATO 22 MAII.
(Signed) Swain.

* * *

The die is cast: the General will be elected Saturday morning. . . . After fifty-seven speeches, not one less, and perhaps a few extra because of the many spontaneous interventions, the Congregation decided it had had enough of that and proceeded to the vote on the problem of the length of the general's term. I said to the vote; in reality, it's a series of votes, seven in all, each one bringing a clear answer to a question posed by the presiding officer, each one marking a progression over the one before it.

* * *

. . . Some members had asked Father Vicar General for permission to speak in their mother tongue during the Congregation. Before beginning the session the other day, he wanted to know what possibilities

were open to the members of the Congregation in this matter of language.

Here are the results of this inquiry (which can be communicated, since it does not deal with the topics discussed). Of the 217 members present, the following numbers claim that they can understand these languages: French: 156; English: 131; Italian: 114; Spanish: 89; German: 66; Portuguese: 42.

That French had the majority surprised the Americans, who had indeed thought that English was the language used the most.

May 22, 1965

Telegram: ELECTUS GENERALIS PATER PETRUS ARRUPE PRAEPOSITUS PROVINCIAE JAPONICAE.

(Signed) Swain.

* * *

The election

I have just lived an event of first importance, a fascinating event from beginning to end. And yet the session was not a short one. We were up at 5:00, and at 6:15 we all went to the chapel for a concelebrated Mass with Father Vicar and a representative of each of the eleven assistancies. At 7:15 we had a solemn procession to the great hall of deliberations, where the superior, Fr. Bottereau, locked us in, preventing us from leaving until the election was over. Then Fr. Giuliani, the director of *Études*, gave us a Latin exhortation on what kind of man the future Father General should be. A whole hour of meditation followed, on our knees, for the most part. At 9:15 the first vote began. After writing down his own name and the name of the father for whom he was voting, each one filed up in order of seniority, knelt before the altar, and pronounced the oath by which he took Christ as his witness that he chose the man most suited to be the future general. There were 218 of us in the hall, and this vote took exactly one hour.

Now you have to realize that this Saturday had been preceded by four days of intensive inquiries . . .

Thus for four long days I asked for information about the leading fathers suited to be general. I went to see Frs. Dezza, Swain, Martegani, Byrne, Rosa, Laurent, Renard, etc. The Canadians held some private colloquies. From the outset, the same names kept coming up. I have no scruples about naming them, for the Roman newspaper *Il Tempo* gave them Tuesday morning. The Jesuits, it said, are going to elect the black pope. The favorites are Frs. Dezza (Italian), Mann (from India),

McMahon (from the United States), Arrupe (Japan), Oñate, Hirschmann, Swain, Tucci (of *La Civiltà Cattolica*), etc. The paper said this about Fr. Arrupe: "There are those who put the accent on the internationalization of the order. They are talking a great deal about Fr. Pedro Arrupe, a Basque, who has exceptional talents, talents proven several times with practical results, since he succeeded in making teams of Jesuits from the most diverse nations—Americans, Spaniards, Germans, etc.—work together."

Toward noon, Fr. Arrupe was declared General of the Society of Jesus, elected on the third ballot. The session lasted from 7:30 to 12:30, five hours!

No one has the right to know the name of the man elected before the Sovereign Pontiff. So Fr. Secretary made his way to the far end of the hall and had the door opened, banging on it full force. The waiting messenger was instructed to go quickly to Msgr. Dell'Acqua, who was waiting for him. Fr. Secretary handed the messenger an envelope containing the name of the man elected, a sealed envelope, so that the messenger—a Jesuit—could not know what the name was. During this time, according to the directions of the *Formula of the General Congregation*, the newly elected took the prescribed oaths—the oath against Modernism, and the others—then sat down to receive the homage of the fathers present. The *Formula* says: "Let all approach . . . and, kneeling on both knees, kiss his hand; the one who has been elected can refuse neither the election nor the reverence shown (remembering in whose name he ought to allow it)."

Then the doors opened, the whole Curia community came, preceded by the cross, and the procession formed to go to the chapel, where the Blessed Sacrament had been exposed since morning. There everyone sang the *Te Deum*, and then we had benediction of the Blessed Sacrament. Afterwards, the whole community again formed to conduct Father General to his room, and the non-electors paid him homage in the same way. Finally, at 1:30 we had dinner, when for the first and only time there was "Deo Gratias" from the beginning of the meal.

I think I have already written to you that I had dined with Fr. Arrupe upon my arrival and that he knew all the Canadian missionaries in Japan quite well, and that he has great esteem for the Canadians as missionaries.

The press will undoubtedly give you some detailed information about him; I'll give you some here. He is a Basque like St. Ignatius, but he spent only five years in the Society in Spain. He made his studies in Holland, Germany, and the United States, and he has worked in Japan since about 1938. They were preparing him to be a chaplain for doctors

in Spain, so they made him take special studies in medicine. He made use of it in Japan at the time of the atomic bombing of Hiroshima, where he was the master of novices in 1945. He is the one who created, brought into the world, supported, and sustained the Province of Japan. He was its Vice-Provincial and Provincial from 1954 on, that is, for eleven years. He has untiring energy, sleeps very little, and is a man of great simplicity. Since he was living on my floor, I used to meet him every morning with his water-jug, which he went to fill at the common faucet. He speaks Basque, Spanish, French, English, German, and Japanese.

. . . Over there where they went to get him, people used to call him the typhoon of Japan!

And there we have it: the 28th General of the Society is now serving . . . and life goes on.

May 25, 1965

Yesterday we christened our new General. The first impression is a good one. This is a determined man. He conducted the Congregation with an admirable mastery and dexterity. In a few entirely straightforward sentences, but ones filled with the supernatural, he succeeded in thrilling all the Jesuits present.[1]

* * *

He said all this in a Spanish-sounding Latin and at machine-gun speed.

Before he was named General, I met him on the stairs, which he was climbing quickly and vigorously. I said to him as we passed: "You're climbing these stairs like a young man of thirty." He answered: "I certainly wish I still had the strength I had when I was thirty." In the morning at breakfast, we used to arrive at just about the same time. I'm not in the habit of lagging behind in the dining room, but I was hardly in the middle of my meal when he had finished and was leaving the refectory. Furthermore, the things most Jesuits consider necessities—eating, sleeping, resting, or amusement—he considers contingencies which he has to pay attention to from time to time because the rule requires it. Fr. Swain, who knew him in Japan, told me that he sleeps scarcely four hours in a twenty-four-hour day. On the eve of his election, he was serving table in the dining room, unpretentiously, like a novice or a junior. (Just in passing, it is edifying to see our provincials and our well-known men, e.g., the rectors of Fordham and St. Louis,

[1] This is a reference to the General's first address to the Congregation. For the text, see Woodstock Letters 95 (1966) 14–17.

serving table this way when they are a lot more used to being served.).

They tell me that the Americans studying in Rome (Bellarmino, Russicum, Gregorian, etc.) did not seem very enthusiastic at the announcement of the election of a Spaniard. But I think they will get over it, for Fr. Arrupe is certainly the least Spanish and the most American of the generals that the Society has had till now. He was in the Society in Spain for only five years; all the rest of his life has been spent outside of Spain, where he returned only to hold brief conferences in the interest of Japan. On the other hand, not only did he study in the United States, but since 1945 he has lived with Americans in Japan. (As an aside, he speaks English very well, better than he speaks French.)

To conclude in a few words about our new General, the impression he gives is that he knows what he wants, and what he wants he wants with obvious eagerness.

Last night we had an unusual incident. At table the reader announced: "At 9:15 Father General will go on television and will be questioned about his past career and about his future plans for the Society." Right after supper (which ends here at 9:00), everyone crowded into the recreation room facing the television, which had not been used since my arrival. It was the first time they had turned it on, and, it seems, they turn it on only on solemn occasions like this. Father General appeared on the screen and answered questions for a quarter of an hour. Since he was not yet too sure of his Italian, he asked to speak in Spanish, which was immediately translated into Italian. They questioned him at length on his stay in Japan (they made him pronounce four or five sentences in Japanese), on the atomic bombing of Hiroshima, on his role at that time as a doctor (as a young man studying in Madrid he won first prizes in medicine, therapeutics, etc.). They asked him about the future, about what the Congregation was going to decide, about the renewal of the order, etc. He managed very well, saying that the Society was at the service of the Church and that the necessary reforms would be undertaken by the General Congregation now in progress.

* * *

A French provincial told me that in France the question of the schools has become a serious issue and that many of the fathers are opposed to having the Society concentrate its strength in the schools as in the past. He added: "I quite agree, but where are vocations to the Society going to come from?"

Bills to pay

May 26, 1965

Going to dinner with the Canadians on Sunday, I walked with Fr. Durocher, the general treasurer. I asked him: "Who is going to pay the expenses for all the delegates staying here?" He answered: "Each and every province, not, however, according to the number of delegates, but according to the number of members of the province." That means that provinces with large numbers—New York, for example—are going to have bigger bills to pay. When I was paging through the *postulata*, I came upon one on precisely this point, a request that the provinces no longer be uniformly represented by three delegates but that they be represented in proportion to the number of subjects in the province. It even cited the case of Lower Canada and New York. The former was just divided and, with about 800 members, had six delegates at the General Congregation, whereas New York, with more than 1100 members, had only three, and yet New York was going to pay three times more than Montreal or Quebec.

May 27, 1965

From a French provincial: "I've been a prefect of studies and a prefect of discipline in a school, then rector of the same school. I know the younger men, with whom I've always been in contact, quite well. I've just made a visitation in our scholasticate. I told the scholastics on my arrival: 'Tell me everything that you want, but please don't think only of your personal bruises. Think of the Society you form a part of, and tell me especially what has to be done to improve its efficiency in the world today.'"

May 29, 1965

I can tell you especially about the prevailing atmosphere in this milieu. It exceeds, I believe, anything they dared hope for up to this point. The General Congregation has taken a direction and a movement which nothing can hold back any longer. The election of the General, which was obviously not one of "compromise," released a current of hope and confidence which they wish to see reach the far-off borders of the worldwide Society as soon as possible. We had dinner on Sunday, the 23rd (the day after the election), with our fellow Canadians (the Fathers Provincial, the delegates, the professors at the Gregorian, the biennists, and the two brothers from the Curia—about twenty in all). Our electors were extremely optimistic and delighted with the serious and frank character of the work they have undertaken. Everyone is determined; they feel that now there is a leader at

the top . . . and that the path we're taking is one upon which we're being encouraged, above all, to *go forward.*

Elected a week ago, Father General has already spoken on five or six different national television networks. The first time that they came to tell him that a TV crew was asking him for an interview and that they were finding out if he was prepared to do it . . . he simply answered: "Certainly; that's part of our apostolate." He is a very simple man, without formality or any taste for splendor or remoteness. He is also an interior man, a man of prayer with an obvious Ignatian spirit. Finally, he is a missionary, with a soul open to the whole world, and an organizer! They even say that those opposed to him before the election were opposed for this reason: he is rather enterprising; he has been so involved in initiating things. . . . He is also the one who, before the election, was defending the new formula for special Assistants (technical advisers) above the Regional Assistants—a formula which is now being studied and which will undoubtedly be adopted; they were speaking of it then as the Arrupe Project.

Two months ago, when he arrived in Rome at Fr. Swain's request to work on the preparations for the Congregation, they say that he gave new encouragement to Frs. Delchard and Renard, who had been working at the job for almost a year and who were beginning to lose confidence. He put fresh life into the work and restored everyone's spirit.

In the Curia there is an atmosphere of life, of eagerness, and, above all, among the fathers of the Congregation, a great spirit of *fraternity.* I think the daily concelebration (two or three groups each day) means a great deal here. The fathers (superiors, delegates, provincials) freely serve in the dining room. There is an atmosphere of charity. Everyone feels united in an experience which leaves no one indifferent.

May 29, 1965

There are five concelebrations a morning. I've concelebrated every morning for fifteen days. The rite is very simple. They're using the good old altars of yesteryear, but that's no problem. Pray hard.

June 1, 1965

To a Father Minister

. . . I received a new package of *postulata*: Nos. 1591-1626. Paging through them, I noticed that at last someone thought of these poor ministers in our houses. Until now it was a question of changing just about everything in existence, but not the ministers. I discovered two *postulata* which were concerned with the lot of our ministers. The first began in this way: Our legislation is very good, but its execution is poor, and that is largely due to the fact that we do not know how to

choose the men most suited to be ministers in our houses, for this is a very important post. They should not appoint young fathers without experience or authority, etc.

The second *postulatum* says that formerly the office of minister was honorable and filled with responsibility but that it has lost its luster in a great many houses.

June 3, 1965

Peanut butter

When I came into the dining room this morning, I met our Fr. Harvey, who was all smiles. He said to me: "All the Congregation's problems have been solved. Life is rosy, and the Americans have great power: there's peanut butter on all the tables!" As a matter of fact, for the first time since our arrival, there were little jars of peanut butter (either Canadian or else American) on the tables. It had to be an American who bought a fifty-pound tin of it. Fr. Durocher, the treasurer, smiled at the discovery, and Bro. Gravel marvelled at it. He told me: "It always does some good to have a general congregation. After the last one, we had an apple at breakfast. Now they've added a little piece of ham, and next it's peanut butter. This will be something for us who'll still be living here after you're gone. . . ."

June 6, 1965

Exclusive interview by our "special representative"

As I entered the dining room the other day at noon, an unhoped-for chance! There was no one next to Father General. . . . I hurried over, saying to myself that the occasion wouldn't occur a second time. As a matter of fact, we are in a period of constitutional vacuum, or rather of intermediate authorities: there's the General, and there's the Congregation, the supreme authority; between the two, there's no one at present, for the Assistants have not yet been elected. When we do have the Assistants, the places at the table of honor will be jealously reserved for them, and goodbye to a seat near the General. I must say that my luck is all the greater because right now Father General is often absent from meals (which he takes instead in the international houses in Rome in order to meet the Jesuits in these houses, e.g., the Gregorian, the Pio Latino Americano, the Brasilio, the Bellarmino, etc.) and because the provincials would like very much to be near the General in order to talk to him about their problems and concerns. But while we're waiting for the election of the Assistants, it's a free-for-all, and, provincial or no provincial, I'm taking advantage of it. I had the right of first occupant, and I installed myself.

We have "Deo gratias" at dessert time, as has been the custom since the General's election. The conversation was in French, in more or less these terms:

". . . Can I trust what the press and the magazines have said about your past career—for example, what *Newsweek* has just written in its last issue?"

(Making a gesture of denial) "Above all, don't trust *Newsweek*. It's terrible what these people are making me say. They wrote that I feel that I'm as much a Shintoist as a Jesuit. The people who read this statement are going to ask themselves what kind of General the Society now has at its head. . . ."

"The article presents you as the first Jesuit General of the twentieth century, and makes you declare that if you're elected, you're going to undertake this and that. . . ."

"Yes, it's enough to make me subject to the tribunal *de ambitu*. I never said any such thing, all the more since I was not at all thinking that the Congregation could be considering me. . . . Anyhow, I think the prize belongs to the Russian radio, which presented me as a second Ignatius of Loyola who would work hard to restore to the Society of Jesus its former power. . . ."

"Is it true that you arrived in New York at 4 A.M. and that, finding no one home, you sat down on the front steps and began typing?"

"The truth is better yet. I arrived at one of our houses in New York at 11 at night, but a neighbor told me that there wasn't anyone there for the moment and that I would have to wait. So, I sat inside the entrance, and with my typewriter I typed some letters that demanded immediate attention. Two hours later, a father arrived and was quite surprised to find the Provincial of Japan typing at such a late hour. . . ."

June 8, 1965

Father General is a very simple and charming man. . . . There is nothing "official" about him. . . . For example, after dinner at noon he leaves the chapel and goes to the recreation room for coffee. He is immediately surrounded by four or five people, usually of the same language, and he spends recreation like every good Jesuit—talking, joking, laughing. All around him other groups have formed and carry on just as if the General were not there in the room. At one time it's the Spaniards who gather around him, at other times it's the Italians, and at others it's the Americans. (The Americans have been won over and have come around to considering him as one of their own.) When recreation ends, he leaves quite simply like the rest of us, but with this difference, that he does not take a siesta.

Still, he is up at 4 or 4:30 A.M. and is on the go and working from that time on. It seems that he does not meditate on his prie-dieu, but squats in Japanese fashion, a practice which he has kept up for twenty years. A father to whom he gave a demonstration told me that he takes off (or doesn't put on) his shoes, kneels down, and sits on his heels. The

other day during a visit to the Americans' Loyola house, he showed them the Japanese manner of praying.

At six o'clock he concelebrates with fathers from a different assistancy each morning. You should hear the exclamations at the board when some fathers see themselves put up to say Mass at six in the morning: "That's an impossible time!" "It's going to wear us out!" "I'm not awake until seven o'clock; before that I'm not responsible for what I do!" etc.

I have already said that the General began to visit, one by one, all the international houses in Rome. . . . His first gesture, meanwhile, was to have all the coadjutor brothers in Rome come to the Curia on Sunday morning. Nearly 150 came. He celebrated Mass for them, spoke in Italian (for the occasion, he read an Italian translation of what he himself composed in Spanish), and then ate with them on the roof of the Curia.

Now, almost every day at dinner time, he is absent from the Curia. He is meeting the fathers, scholastics, and others of the other houses and speaks to them in Spanish or French or English (he's not taking too many chances with his Italian yet; they tell me that he has asked Bro. Auger to speak to him in Italian so that he can learn it as soon as possible).

The fathers in Rome are beginning to realize in the face of this phenomenal activity why some people in Japan had nicknamed Fr. Arrupe "the typhoon," thus emphasizing the speed of his passing through and the effects of his visits.

In Japan Fr. Arrupe had been in the habit of speaking by a direct radio contact with Spain, which was picked up by the receivers of our fathers and transmitted to the faithful. This is why he asked where the Teletype was upon his arrival at the Curia. It is probable that one day he will have one installed so that he can speak to the whole Society.

Father General has been received in private audience by the Sovereign Pontiff. Our Bro. Auger accompanied him and even had himself photographed with the Sovereign Pontiff and Father General, which made one wag say: "The three greatest clerical powers in Rome: the Pope, the General, and Bro. Auger!" I might emphasize in passing that our Bro. Auger enjoys an extraordinary reputation in the whole Curia. One father spelled it out for us the other day: "He's the perfect type, faithful and intelligent. Don't try to force your way into Father General's room; he'll keep you from getting in and will protect the entrance to it. Don't try to worm any secrets out of him, either; you won't learn anything—he's a tomb. But if you have some favor you want to ask of him, he'll willingly do it for you if he has the time. Along with

that, he's intelligent. He knows right away what you want and what has to be done."

* * *

. . . Father General has just delivered a very inspiring speech. . . . This speech, delivered in its entirety with a single burst of enthusiasm and animated by an ardor and inspiration which had us hanging on his every word, won for the General a round of applause from the fathers of the Congregation. The General smiled and said: "I wasn't expecting applause, but I thank you"—which drew new applause for him.

You will have to read the entire text of this speech.[2] Even written down and in translation, it will, I hope, retain a little of the warmth of the original. . . .

June 9, 1965

Last night, Fr. José de Sobrino, Provincial of Andalusia, and, like our former Provincial, Fr. Dragon, a film expert, showed us the film he made on the Congregation. It is a half-hour color film which shows the different phases of the Congregation. The sections showing the papal audience and the General's election are very fine. As for the stars, they're first-rate: I appear quite distinctly in it twice, a fact which drew some jealous comments. Fr. de Sobrino is going to have copies made and offer them to the different provinces. Perhaps one day you'll see how the Congregation unfolds and how people eat there. ("Too much refectory!" was one father's brickbat after the movie.)

Just in passing, I point out that all the *postulata* sent by our scholastics are at the disposal of all the delegates in the antichamber to the *aula*. There is almost always someone busy reading them. In the catalogue of the *postulata* sent to us, they take up Nos. 1733-1831, which makes nearly a hundred of them. Nos. 1733-98 comprise the *postulata* written in Latin, and Nos. 1799-1831 are the ones written in French. *Postulatum* No. 1822 is the one on the "worn-out" (*déphasés*) fathers, and it's presented to us under the Latin title *De laboribus pro sociis aetate provectis*, accompanied by No. 1823: *De novis orientationibus dandis quibusdam sociis*.

I think it is good to point out also that each delegate has in his possession all the *postulata* sent to Rome, whether they have been approved or not by the provincial congregations, whether they are public or private *postulata*, collective or individual, etc. In the subcom-

[2] Woodstock Letters 95 (1966) 19–21.

missions responsible for studying the *postulata*, they take account of every one sent to Rome and have to make a judgment on all the *postulata* concerning a particular subject. Some subcommissions have only three or four of them, but others have a hundred. I must say that several of them repeat what others say; for example, you can see a considerable affinity between some *postulata* coming from Canada and those coming from the United States.

Sacred soil

Upon arriving in Rome, I asked where the subway was, and I was quite surprised to learn that the Roman subway has only one line and is of little importance. They told me this: Roman soil is sacred; it is filled with ruins, old monuments and churches, catacombs, etc., etc.; they cannot disturb all that to put in a subway. I think this can be compared to the Congregation. The entirety of the *Constitutions*, rules, decrees, approbations, etc., forms a sacred soil which they cannot upset as they please but which all the same can be broken through at certain places to allow a subway line to be put in. And this is really what the present Congregation is trying to do: to break a subway line through while avoiding upsetting the essential. For my part, I think it will succeed.

June 11, 1965

Plenary sessions of the Congregation have resumed here . . . and the speeches, too. Yesterday afternoon we heard seventeen of them. In the face of the tide of speeches threatening to engulf them, the fathers have asked that all interventions in the *aula* be limited to seven minutes. When the time is up, a clock rings and, whether he likes it or not, the speaker has to stop. If he doesn't, the red *non placet* lights of the most impatient among the fathers light up. We are now on the question of the Assistants and the assistancies, and on this subject the opinions are pouring down. . . .

Inexhaustibility

It still seems that the General's activity fails to wear him out. Not only does he preside at the plenary sessions, but often enough he takes part in commission meetings, receives visits from other religious superiors, answers the requests of the press, radio, and television, visits our houses in Rome, etc. He still receives the provincials, acquaints himself with their problems, and learns the Roman customs. Tomorrow, Saturday, the Spanish ambassador is honoring the General with a banquet. The cream of Roman aristocracy, diplomacy, bureaucracy, and Jesuitry has been invited. Monday, at *La Civiltà Cattolica*, the

General is giving a press conference for more than fifty journalists, including radio and television reporters, from all over the world. Moreover, I have heard it said that negotiations are in progress with some corporations of the General Motors, Philips, Esso type with a view to consulting them on ways to reorganize the Jesuit Curia and make it more efficient. I don't think we have seen anything yet . . . and we will have to expect a lot of other surprises.

The General himself gets some surprises when he reads the newspapers. The other day he opened up *La Stampa* and saw an entire article on him and the work he had to undertake. His program for governing and reforming was set forth in five points: (1) to decentralize the government while preserving its efficiency; (2) to see to it that Jesuits truly live evangelical poverty; (3) to make sure that young Jesuits have a formation adapted to the needs of our times; (4) to select ministries and apostolic works which will really be for the greater glory of God; (5) to increase the Society's missionary mobility and availability. Amazed, he sent for Fr. Tucci, director of *La Civiltà Cattolica*, and asked him how it happened that this journalist could be so well informed and could have guessed so correctly. Fr. Tucci smiled and told him that this whole program had already appeared word for word in the article by Fr. De Rosa published in *La Civiltà Cattolica* of May 15. Only the journalist in question did not indicate his sources. . . .

In India

For some time we have been having conferences each night on the Society in the world. We have had one on the Society in Switzerland, one on Russia, another on the Vatican Observatory, and another on the Society in India. The Society there is strongly organized and forms an assistancy, but it suffers from not being able to get the missionary help it needs, so that preliminary diplomatic discussions are in progress. . . . The only missionaries easily admitted into India are ones coming from the Commonwealth, but not the Americans.

June 13, 1965

Short circuit

What I foresaw and even gave you a hint about in my letter has just happened, and sooner than I thought. Father X. came to me with a letter he had just received from Canada. He said to me: "See how quickly news travels. I got a letter from Canada in which a father tells me about reading the mail from Rome now making the rounds. Now, one passage talks about a French father who described the qualities of the future general: a man who (1) sleeps, (2) listens more than he talks,

(3) walks in the garden, etc. And the father ends his letter by asking me if I am the one who wrote such a thing." So the circle is complete. My news is coming back to me. Two weeks after leaving Rome, the news is back there again. And evidently Father X., who found the item very amusing, has made the rounds of all the fathers of his assistancy to show them this paragraph. So now when I mix with them, they greet me with remarks like this: "Ah! you're the father who's writing to Canada the clever reflections you've heard people make here!" As a tiny bit of comfort, there's the Provincial, Fr. Richard, to whom I passed on the two bulletins. When he returned them to me, he said: "Very, very interesting! It's a happy idea and an initiative worth continuing. I'm going to write to Fr. Socius to encourage him along this line." On the other hand, I had to go and prepare the ground with Fr. Harvey and tell him that his historic remark about the peanut butter was in the news and had started making the rounds in the Province. . . .

Low voltage

I have already said that the investigation into the question of the "worn-out" got me to collect a great number of amusing bits of information on the subject. To begin with, I see that the French have another definition of the *déphasés*. They start from the idea of electric current, and they say that a *déphasé* is someone who is running on 110 volts when the rest of the world is operating on 220 volts. . . . We would say, in our "Franglais" language, that he is a person whose batteries are run down. . . . During a discussion on the subject, I had asked that one of these fathers begin translating the work—written in Spanish—of our Father General, *Memorias del P. Arrupe*. They answered me: "Write to your Socius that you have found an ideal occupation for one of these "worn-out" fathers: let him translate Father General's memoirs into French. I pass on the suggestion. . . .

Bedside readings

In my spare time I have been reading the latest two volumes of the works of Père Teilhard de Chardin. When I arrived here, I saw the volume *Science et Christ* in the recreation room, brought it to my room, and saw on the back: *Biblioth. priv. Praep. Gen. S.J.* I said to myself, "Anyhow, the new General has other fish to fry," and held on to the book. . . .

June 15, 1965

Press conference

The big news this morning is the press conference which Father General gave yesterday afternoon to the international press agencies

and the important newspapers, all of which were invited to meet at *La Civiltà Cattolica*. There are quite a few conversations and get-togethers going on now in the corridors and near the newspaper tables. People are commenting on Father General's statements and showing one another the newspaper headlines. *L'Avvenire d'Italia* emphasizes that this is the first such conference given by a general of the Jesuits. The *Osservatore Romano* gives an objective report and points out only that Father General answered a question about Fr. Teilhard de Chardin. The *Paese Sera* (crypto-Communist) praises the General's broadmindedness, but finds a way to contrast him with the Pope, etc. . . .

An Italian father told me that these rather resounding statements by a General of the Jesuits are something to which the Roman Curia is not at all accustomed. They will be carefully noted and scrutinized not only by the Vatican Curia but also by the Communist newspapers, which are going to try to set the Pope and the General in contradiction. The affair would be all the more serious because for two or three months the Pope has harbored a great fear of Communism with regard to Italy and would be inclined to harden his position, as Pius XII did. Fortunately, the results of the elections in Sardinia have not confirmed his fears. . . .

These were the journalists who had asked Fr. Arrupe right after his election to meet with them in a press conference. The General had agreed while asking them to give him beforehand the questions they wanted to ask him. Five of these questions, which the General considered to be the most delicate, were selected and printed, followed by his answers. He spoke in Spanish for almost two hours, with some of the answers given partly in French and English. Each journalist received an Italian text of five full pages, each page devoted to the answer to one particular question.

* * *

Teilhard de Chardin

Fifth Question: "What is your opinion about the fact that, in spite of the *Monitum* of June 30, 1962, in which the Holy See pointed out 'the serious errors,' both philosophical and religious, which 'abound' in the writings of Teilhard de Chardin, some Catholic commentators and authors today exalt Teilhard, without the necessary reservations, as one of the greatest masters of Christian religious thought in the contemporary world?"

I shall answer with two observations. The first concerns the writers and journalists who speak about Fr. Teilhard. There are some who praise him

unconditionally, but they are not to be found among the Jesuits. The two most recent books written by Jesuits on the thought of Fr. Teilhard, *La vision de Teilhard de Chardin* by Piet Smulders, and *La pensée du Père Teilhard de Chardin* by Émile Rideau, while sympathizing with Teilhard's ideas, do not fail to make the "necessary reservations" regarding some points which are ambiguous or erroneous.

The second observation has to do with the difficulty of grasping the precise and definitive thought of Fr. Teilhard. He wrote an enormous amount during his long life, but he ceaselessly returned to the same ideas, re-examining and correcting them, with the result that there are many texts, sometimes differing and contrary, bearing on the same problem. Many of his writings which are now published were not intended for publication but were preliminary sketches in which certain things were not sufficiently developed and others were imperfectly expressed.

Moreover, ambiguities and errors, which certainly were not desired by Father Teilhard (who wished to remain completely faithful to the teaching of the Church), can be explained. For one thing, the area in which he was working was until then unexplored, and the method he employed was new. On the other hand, he was neither a theologian nor a philosopher by trade, and so it is quite possible that he did not see all the implications and all the philosophical and theological consequences of certain of his intuitions.

It must be said, however, that in the work of Fr. Teilhard the positive elements far outweigh those that are negative or give rise to discussion. His vision of the world exerts a very beneficial influence in scientific circles, both Christian and non-Christian. Fr. Teilhard is one of the great masters of the thought of the contemporary world, and the success he has met with should cause no surprise. As a matter of fact, he has made an impressive attempt to reconcile the world of science and that of faith. Proceeding from a scientific inquiry, he employs a phenomenological method which is favored by many of our contemporaries, and he crowns his synthesis with a spiritual doctrine in which the person of Christ is not only at the center of the life of every Christian but at the center of the world's evolution, just as St. Paul insisted when he spoke of Christ "in whom all things stand together." Thus one cannot but recognize the richness of the message which Fr. Teilhard offers our times.

Furthermore, the spiritual profundity of Fr. Teilhard, which no one disputes, is rooted in his religious life as he lived it in the school of St. Ignatius. His project is wholly in line with the apostolate of the Society of Jesus: to show how all created values find their complete synthesis in Christ and work together for the glory of God.[3]

June 17, 1965

Last night the six delegates from Quebec and Montreal had an intimate get-together with Father General. He does this with national

[3] This is a translation from the official French version of the complete text of Father General's answer.

groups just about every night in order to get to know his subjects and their problems. He has a wonderful simplicity. He is not at all like the traditional superior they show us in all the dramas which portray the Jesuits. . . . He obviously has the gift of putting everyone at ease. He has remained the same man as he was before: simple, gracious, smiling, without affectation or pretense. You would almost say that he is not conscious of being General, or that if he is, he doesn't make a show of it. There is no sham or veneer or artificiality in his attitude. The way he appears to people is the way he really is. . . . Not only does he put himself on our level, but he seems to consider himself quite simply as one of us, as someone who is searching along with us, one who does not have all the answers ahead of time and who cannot make all the decisions by himself. In his address on June 7 (found in *Newsletter* No. 8), there is a sentence which describes the man: "Etsi collegialiter, estis tamen vos omnes meus superior (Although it is in a collegial sense, all of you are, nevertheless, my superior)."[4] From this comes his great deference toward each of the members of the Congregation. . . . We had discussed beforehand whether we would use "Your Paternity" in talking with him, something which seemed to me to be obsolete and not at all suited to the man. Once we were there, not a single person used this expression, which would have struck a wrong note in that atmosphere. I'll give you just one example. When one of us made a suggestion, he answered: "I already had that idea in Japan, and I explained it to the provincials of the other religious orders, but without further success—which made me reply: 'This is still one of those original Arrupe ideas!' "

He has a great interest in the younger men, whose ways of thinking and problems he seems to understand very well. Several times he has had the opportunity to show us his very great sympathy toward them. Furthermore, this is the feeling not only of the General but also of the whole Congregation. In the decisions we have taken, we have very often considered the repercussions they will have among the young Jesuits.

Oriental liturgy

This morning from 8 to 9:30 I assisted at a solemn Mass celebrated in our church in the Byzantine rite by Fr. Mailleux together with fathers from the Russicum and the Oriental Institute. Fr. Mailleux arranged for seven concelebrants and a choir which should have been heard on the most famous stages of the world. The "Gospodi pomiluis"

[4] Woodstock Letters 95 (1966) 19.

broke over us in successive waves which rolled in and out in harmonious rhythm. All the Orientalists, Byzantinists, and Russian specialists which Rome can count as her own seem to have met in our church with their icons, ornaments, censers, missals, etc. Father General followed the entire Mass as he knelt in front on a prie-dieu, and Fr. Mailleux at one point recited a prayer in English for the General. It struck me that we poor Latins still have a way to go before we catch up with the daring of the Eastern Church, which during the Mass passes from one language to another (but not to Latin) without any embarrassment.

Jesuits and Dominicans

Yesterday afternoon the Master General of the Dominicans, Reverend Father Fernandez, was our guest in the dining room. For the occasion, the two tables of honor had been placed next to one another, and the two Generals took the two center places. Since they are both Spaniards, people thought it would be a good idea to have Spaniards at these tables, and for this event they ferreted out all of the more presentable ones we had: Fr. Abellán, the Secretary of our Congregation; Fr. de Sobrino, Provincial of Andalusia; Fr. Iturrioz, director of *Razon y Fe*; etc. Truly Spain was being honored, and the cry "Arriba España!" must have echoed in the hearts of all the Spaniards present.

The General of the Dominicans came for coffee in the recreation room and chatted with several fathers he knew. At one point, the man I was talking with said to me: "You see our gravedigger there." I looked at him—uncomprehending, and afraid to understand too much. He explained: "There is the gravedigger for our Father General. He's the one who buries him when the General dies." I got the idea, and I asked him whether there was reciprocity here, that is, whether our General was also the gravedigger for the Master General of the Dominicans. He answered: "In principle, yes; in practice, since the Dominican General is not named for life, it rarely happens that he dies in office, but our General can't escape it. . . ."

June 19, 1965

Traffic problems

The Congregation has resumed its sessions, and, this time, has ended up voting for the resolution on the relaxation of secrecy, which allows me at last to speak about what is taking place in the *aula*. To understand the present situation, you must realize that all the commissions have completed their work and that the schemas, resolutions, and declarations are flowing before the Congregation, and the people want all of them to go through at the same time. Right now the Congregation

resembles a traffic circle where six highways (our six commissions) converge, with each one pouring a long line of cars into the circle. Since each car, that is, each decree or declaration, must, on the average, go around the circle three times—the first time, for the general presentation; the second, for the discussion, and the third, for the vote, you can imagine the congestion this creates. . . . Nevertheless, some less important measures have been adopted, thus freeing the traffic circle.

Secrecy

This is certainly not the most important question in itself, but for the correspondents it is probably the most practical and the one which was awaited with the most impatience, especially since the solution reveals the Congregation's frame of mind. Those who have already rummaged through this booklet they call the *Formula Congregationis Generalis*, which is our Bible and our rule of conduct here, know that in paragraph 25 there is an express prohibition against communicating to others what takes place inside the Congregation. It even says there that superiors will have to punish anyone who is guilty of violating secrecy. That's so as not to encourage correspondence between Rome and the provinces! But, right from the beginning, this Congregation voted provisionally to suspend the application of this paragraph, putting off until later a re-examination of secrecy and a ruling on the very substance of the problem. Hence, we have had a few days of freedom, but a conditional freedom: we had to wait until after the *Newsletter* came out and to observe a whole series of precautions.

After the General's election, the question came back for consideration in two stages. First, a new text was proposed for paragraph 25: "What is done in the Congregation may not be communicated to others except in accordance with the norms laid down by the General and approved by the General Congregation." This text was approved by a huge majority. Then we received the famous norms, which took two weeks to arrive. The first text submitted contained at least one bit of mischief which annoyed all those who wanted to write to their provinces. It said that the electors had to wait for the *Newsletter*, and that if they wrote before the *Newsletter* went out and spoke about Congregation matters, they had to submit their letters to censorship by the Information Office. In practice, that came down to saying that you could not write before the *Newsletter* went out. Some pressure developed to modify this text, and at length the objectionable part was dropped from the final wording, which stipulated only that the electors had to abide by the general norms set down for the publication of the *Newsletters* (e.g., not giving the numbers in the results of the vot-

ing nor the names of persons without their permission, etc.). This final text submitted to the Congregation was adopted by an almost unanimous vote, which gives a good indication of the development of the Congregation's thinking. Moreover, just to show the road traveled, here is the first sentence of the last paragraph: "Curandum est ut iustae expectationi NN. in nuntiis praebendis satisfiat. . . ." In short, the Congregation encourages us to satisfy the just expectations of Jesuits. This is what I am doing. There is no longer any question of punishments.

Discussing the substantials of the Institute

[WOODSTOCK LETTERS 95 (1966) 21-22.]

Left, Right

Someone wrote to me from Canada and asked me if the Congregation is of the Left or of the Right and which tendency is the moving force. I confess that after carefully watching what is taking place here, I have not yet found an answer to a question like this. In general, the delegates seemed to be moved by a tremendous good will and a sincere desire to carry out their work, even if that requires many changes. Are they of the Right? Are they of the Left? It's almost impossible to say. If it is absolutely necessary for me to use these expressions, I would say that the vast majority seems to me to be of the Center Left. . . . By that I mean that this majority, insofar as it is at the center, is ready to make the necessary changes, that it remains receptive, that it is not locked in an unyielding and irreversible position. Insofar as it is of the Left, this majority wants these changes and even pushes in this direction, as the first two votes, on secrecy and on the substantials, testify. Undoubtedly, there are some people who dread the changes and who are even inclined to think of them as sacrileges, but this is a very small minority. You have to realize that for some people the slightest change creates a problem and poses a case of conscience.

June 22, 1965

Plans for future tertians

. . . It is necessary, he added, to keep the tertians fully occupied and not allow the time to be wasted. And then he explained his system to me: the long retreat, then preparation for preaching, then two weeks of preaching, then return to the tertianship for a critical analysis of the ministries just carried out, then a course on the Institute, then preaching again and a return to the tertianship for more analysis of what has been done, and so on, until the end of the third probation. For him, seven months, or at most eight, would be sufficient. He finds that ten months is too long, but he is opposed to plans for three or five months.

Authentic Exercises

I informed a tertian instructor that a study session on the Spiritual Exercises of St. Ignatius was being held in Canada at the present time and that a great number of Jesuits were taking part in it. As soon as he responded, I realized that I had hit a vein and that on this subject he can go on and on. If you succeed, he said to me, in reinteresting your fathers in the Exercises of St. Ignatius, tell yourselves then that nothing has been lost and that you can hope for anything. On this point, we have been at death's door in France, and the game isn't quite won, but we are improving. Besides, the situation isn't any better in other countries. I went to give the Exercises in England. I gave them in my own way, which I consider to be faithful to St. Ignatius. Now some time after my stay in England, I received a letter from an English master of novices. It said: you came to our house, and, according to reports, you gave the Exercises literally; now everybody talks about it as a revelation, as a great success. How do you do it? I can no longer give the Exercises to my novices. It doesn't go over anymore.

I replied that he should be faithful to what St. Ignatius asks for and not give many spiritual conferences, which can do some good but which are not the Exercises. I also told him that I was a tertian instructor and that he could ask my tertians, who were satisfied with the way I give the Exercises. I never got an answer to my letter. . . .

The letter and the spirit

I still have room to come back to a question which I began to treat in my last letter, but in a way which I now think is unsatisfactory. I am talking about the question of the Left and the Right at the Congregation. After reflection, it seems to me that these terms are very poor expressions for the situation at the Congregation.

The question should be posed rather on the level of fidelity to St. Ignatius and to his *Constitutions*. Everyone basically wants to be faithful to St. Ignatius—those who want changes as well as those who don't—but there is one group which places its fidelity in the *letter* of St. Ignatius and another which places it in his *spirit*. I think this is really where the conflict lies, on this double level, between the *literalists* and the "*spiritualists*."

The defenders of the letter seem to me to be seeking *security* first and foremost. They want to be faithful to the letter, for this is the only attitude which assures them of security of soul and peace of conscience. As soon as a proposal appears to them to venture outside the paths already marked out by the letter, they become anxious for the future of the Society and a problem of conscience develops. Thus, for example, as

soon as the mode of government in the Society comes up for discussion, they will repeat untiringly: the Society enjoys a mode of government which is the envy of other religious congregations. It is a coherent and balanced system which stands as a whole. To meddle with it at any one point is to shake the whole structure which St. Ignatius built up so laboriously. The same reasoning goes for poverty: even if the circumstances have changed, it is necessary to be faithful to the letter of the vow as interpreted by St. Ignatius. If necessary, let us ask for dispensations, but let's not change anything.

To that the "spiritualists" object that what counts, the only thing required and necessary, is fidelity to the spirit of the *Constitutions* and of St. Ignatius. If he came back, he would be the first to undertake the changes which had become necessary. We must go beyond the limits of the security which the letter obtains and run the risk of freedom. What good is it, they would say, to be faithful to the letter in the matter of poverty, when we have been doing something else in practice for fifty years? What good is it to hold on to beautiful declarations which nobody observes anymore? Let us make our law agree with the facts. . . .

June 13, 1965

In Poland

The conferences still go on after supper. The Provincial of Poland came to explain to us the situation of the Society in his country. The only thing the Jesuits can do freely is preach, but only in churches; they no longer possess any schools or retreat houses. All they have are residences with a chapel. The Society lost half its manpower during the war, and most of its houses were destroyed. Nevertheless, the Jesuits have their pastoral ministry to keep them active, and in spite of it all they have confidence in the future.

In the United States

Last night it was the turn of the Americans to speak to us about their high schools and colleges. Fr. Reinert, rector of St. Louis University, spoke in English, and Fr. O'Keefe, rector of Fordham, spoke in French. . . . At St. Louis the budget for a year is $17,500,000, half of which comes from the student body, a quarter from grants for special research projects, and the final quarter from gifts. St. Louis is intimately associated with the city, especially in the social and intellectual realms; almost all the religious communities have residences there, and their members take courses at the University, so that the Jesuits are instructing and forming almost all the religious clergy. Cardinal Ritter of St.

Louis has said, "If the Jesuits should ever abandon their teaching at St. Louis University, it would be an irreparable disaster for the Church." Fr. Reinert told us that he spends half his time occupied with money questions, seeing benefactors, alumni, business companies, foundations, etc. In conclusion, he said: "We are literally beggars"—a sentence which greatly amused the audience, but still achieved its purpose.

When the Romans wax teilhardian . . .

The other evening we went for a walk in St. Peter's Square (it was about 9:30) when we met the father working in the French section of the Vatican Radio as he was leaving his place of work. He took us inside and we visited the gardens, and then he started chatting about the Congregation:

"As far as I'm concerned—as one in charge of news releases—I must confess that you are disappointing me; there is nothing important for me to announce. Do you know what is making the rounds now in the Vatican? 'The Jesuits from now on have a General *ad tempus* and a General Congregation *ad vitam*.'"

The statement of Father General about Teilhard de Chardin was of great interest to him. He wanted to know who had helped the General prepare the statement and how it had been received. We asked him: "What are they saying about it in the Vatican?" "Not a thing; they are too clever for that!"

Yet the statement regarding Teilhard had made waves and people wanted to know who was behind the General's remarks. As for myself, I started reading the work of Fr. Smulders, *La vision de Teilhard de Chardin*, which the General had referred to in his press conference. At coffee I met a father named Smulders and asked him if he knew the author of the book.

"I'm the author," he told me.

"How did you get the idea of writing about Teilhard?" I asked him.

"I teach theology in our scholasticate and give the course *De Deo Creante*; these days no self-respecting professor can theologize in abstraction from Teilhard. I gave out some notes to my students, then I wrote an article for a Dutch journal which has since been translated into French; I was then asked to rework and amplify the article and it became the book which you have, now in its third edition."

"You give an example which all theology professors could follow with profit," I replied.

The book is well done; you can sense in it a theologian who does not get carried away, but who, when necessary, can put things into focus.

Debate on the Assistants: Father General's intervention

If I were a journalist attached to one of these big-circulation dailies which live on sensationalism and on gratifying their readers, I would give an eight-column headline to the report I am sending you: SENSATIONAL TURN OF EVENTS AT THE JESUIT CONGREGATION: DRAMATIC AND DECISIVE INTERVENTION BY THE GENERAL. But I am just the occasional correspondent for a sorry-looking provincial bulletin with a press run of only 175 copies, abhorring the sensational, and whose editorial staff and sources of information, it seems to me, are being steadily reduced to a unity. Even if the director of this bulletin has just conferred upon me the pompous title of "envoyé spécial," I should still preserve the balance which befits such a venerable journal and quite simply recount the event which has taken place.

For two weeks we were having a full-scale "talkathon" on the question of the Assistants. On June 23 the ordeal reached its paroxysm. At the beginning of each session the General has the habit of telling us the precise number of those who have previously handed in their requests to speak. On opening the session this Wednesday, however, he announced merely: "Sunt plures oratores! (there are more speakers)" What did this *plures* mean? At the end of two hours, we had been delivered over to the twentieth speaker, and it was getting on our nerves. . . . The General announced a twenty-minute break and added: "Sunt adhuc quattuordecim oratores (There are still fourteen speakers)." Protests came from all sides, groups formed, and people were saying: "This has to stop; it doesn't make sense." But how?

The General took the floor and directly intervened in the discussion. This is roughly what he said:

For a long time I have hesitated to intervene, for this is a matter which touches the person of the General, and I wanted to allow the fathers complete freedom to express their opinions. But many have asked me to give my own opinion, and I give it in all humility in order to set up the kind of dialogue which has often been mentioned, the dialogue between the inferior (myself) and the superiors (you gathered together in Congregation). Before all else, I want to declare that, whatever the Congregation may decide, I will accept it willingly, as coming from the Lord himself. Give me four, eight, or eleven Assistants or Consultors, elect them yourselves, and I will accept it entirely. *Voluntas Congregationis, mei superioris, erit pro me voluntas Dei* (The will of the Congregation, my superior, will be for me the will of God). But this is a new experiment that we are going to try, and it must be at one and the same time faithful to the *Constitutions* and sufficiently flexible or elastic in order not to obstruct the action of the General. Having said that, I come to my proposal:

1) I favor the election by the Congregation of four Assistants "qui providentiam Societatis erga Generalem exerceant, simulque sint Consultores Praepositi Generalis *sensu canonico*, et sensu canonico tantum (who will exercise the care of the Society regarding the General, and who will also be Consultors of the General in the canonical sense, and only in the canonical sense)";

2) in addition to these four General Assistants, there will be Regional Assistants chosen by the General, and there will be eight, eleven, or fifteen of them, if necessary;

3) in addition, there will be special Consultants (*Consultores periti*) named by the General, according to need;

4) finally, even if the General makes final decisions, he needs consultors of great ability around him; therefore, there will be General Consultors (*Consultores Generales*) named by the General, and these can be chosen from among the elected Assistants or the Regional Assistants or the *periti*, etc.

This was the General's proposal. He presented it with such humility that he won everyone's sympathy and with such firmness that he drew all those who were reluctant to his side. Once he had made his proposal, the General said: It would not be fitting for me to remain in the *aula* while you discuss this proposal. Therefore, I will leave, and I ask Fr. Swain to preside over the debate. Fr. Swain went up to the platform and said: By his intervention Father General has closed the debate on the Assistants. The only thing left to discuss is his proposal.

First results: the Assistants

During the morning they passed out to us a document containing the principal questions which would be put to the Congregation in the course of ten votes. It is useless to go over these votes one by one. In brief, the General's whole plan has been adopted, but not without opposition on some points. . . .

One point in particular stirred up endless discussions and disputes: the limitation of the Assistants' term. The Congregation had voted for this limitation by a large majority, but they discovered that this would be a change in the *Constitutions*, which requires a two-thirds majority to be valid. The majority given by the Congregation was only a few votes short of two-thirds. The first vote has nonetheless been upheld, and the four Assistants, once elected, will spend a good part of their lives in Rome. Their election is to take place next Tuesday, June 29.

June 27-28, 1965

Things go better . . .

Yesterday afternoon, a Saturday, on my way to the 4:30 collation, I came across a whole group of Americans surrounding a mysterious object which I could not see and which seemed to be monopolizing

their attention. I approached. One American said to me: "Got a nickel?" Another said: "Have your dime ready." Finally I edged into the front of the group, and what did I see? A soda-vending machine like the one in the basement of the Bellarmino, except the bright letters on the front read "PEPSI-COLA." In fact, the machine is full of Pepsi, and there is no need to put a nickel or dime in to get a bottle. All you have to do is pull the lever and take one. In order to understand the joy which broke out everywhere, you should know that the temperature in Rome for the last three days was over 90° in the daytime, even 91° and 92°. The Pepsi merrily gurgled out of the bottle and into the throats of the delegates, for each one drinks at least one bottle. Besides being refreshing, the soda also loosens tongues. Someone near me said: "It's a gift to Father General. Considering the power of the Jesuits, the Pepsi-Cola Company thought it was good publicity." Another added: "Wait until the Coca-Cola Company learns that, and we'll get a Coke machine, too." A third man tapped him: "Better than that, Coca-Cola is prepared to defray the entire cost of the Congregation if it is willing to adopt a decree recommending Coke in all the houses of the Society!"

To be concluded

TWO DECISIONS

"The reasons were the same; it was I who changed."

DANIEL J. MCCARTHY, S.J.

I WISH THERE WERE a concise ten-word sentence by which I could explain why I decided to leave the Jesuits and the priesthood. It would be convenient if I could use the popular, vindictive approach by pointing out that it was the shortcomings of the Jesuit order and the unreasonable demands of the priesthood that led me to this decision. Convenient but contrary to fact.

I left the priesthood in a manner analogous to the way that a doctor might leave his practice of medicine to enter the field of finance or banking, or that a teacher might enter business. In each instance the man follows a way of life that involves a different dedication and sacrifice. It would be strained, however, to make such a move equivalent to a man's total abandonment of moral principle. If there is an element that is disgraceful or shameful in a priest's application for a change of state, it is beyond the reach of my intelligence.

Without family or friends

This was the loneliest decision of my life. Every man is alone in making his decisions, but a priest has this loneliness compounded for him while he formulates his decision to leave the priesthood. Ideally a layman has the support of his wife and

family in making personal decisions. In other decisions a priest has the support of his parents, brothers and sisters. If he does not have this support his loneliness is all the more unbearable. He would like to justify his loneliness by accusing his family of a lack of allegiance, but deep down he can only sympathize with them. They are acting according to their own emotional structures, their religious values, and their common family background. The priest could even find it easier to justify his loneliness if he were convinced of the correctness of his decision. Unfortunately, at this stage he is sure of little, and least of all that he is perfectly right in this choice.

I never had the slightest hesitation about the love of my family. In spite of their best intentions, however, they were my biggest concern and my greatest burden. I knew that in leaving the priesthood I would be very difficult to explain to nieces, cousins, etc. Consequently, I was reconciled to the inevitable prospect that I would be forced to sever my close relationship with the family.

Their approach was the frontal attack, to force me to change my mind. I have never had my personal failings pointed out so clearly. This approach moved me coldly to write them off, coldly to withdraw into my loneliness. I was aware that their motive was a deep love for me. My own love reciprocated with a desire simply to remove myself from their lives, to leave and never to return.

On the day that I left the priesthood, they reacted very well. They each manifested a warm sense of support and understanding. They had come a great distance in accepting my decision by then. Although their belated understanding did not help me in making this decision, it was of great help to me later in making my second decision, the decision to return. Had they been reluctant to accept my ex-priest status at that time, I would have had one more obstacle to overcome before I could come back.

My priest advisor, a man of shrewd insights into human nature, was most helpful in showing me how to accept my family's unsympathetic reaction. If I said that I wanted understanding, he insisted, then I must see that this is precisely what they wanted. I began to see that it was not that they did not *want* to understand, it was more that they *could* not. There were the simple black-and-white moral values typical of Irish heritage, a fear of conceding to "weakness"

and the unrealistically exalted concept of the priesthood. They wanted to understand and could not. This I had to understand.

This kindly and sympathetic priest advisor challenged me on this very point of loneliness. He insisted that once I was on my own, I would not be able to sustain the life of a bachelor layman. I would eventually be led to a solution compromising to my vow of celibacy. For myself, I saw this future problem of loneliness as insignificant. I had already endured an intense loneliness from the time I had first broached the subject of leaving. Even New York City, fabled for its loneliness, could hardly isolate me any further.

Emotional confusion

The workings of Divine Providence were constantly indicated throughout this entire experience, but the foremost of its workings was the availability of this priest advisor. An atmosphere of friendship is necessary if even the minimal level of intimate self-revelation is to be possible. I had worked, relaxed and conversed with this priest for six years. During this time I had poured out to him my most personal thoughts and ideals. He was unstinting in the time that he gave me, without hesitation or complaint. Unknowingly, I needed desperately to talk to someone, if for no other reason than as a foil for self-understanding.

Every priest striving toward a decision in this matter will have his own reasons. My reasons have significance not so much as one priest's motive for acting, but as symptomatic of the frustration and fear that every priest considering this choice experiences. There is a certain inexactness that I feel in listing my reasons because I feel that there is "something else." The something else, of course, is the emotional confusion. It is not my intent to analyze this confusion; I am not equipped to do this. I can only try to describe it as a background to the reasons as I list them.

My esteem of the priesthood and of the Jesuits was and is the highest. At the time of this decision I felt that I had lost the inner desire to belong to them and that I had lost this desire irrevocably. I was aware, at the same time, that in losing this desire I had lost something of inestimable value. I saw no way to recapture this desire. In addition I recalled something that I had read in a survey of Jesuit scholastics. They had been asked to list the external factors that contributed to the strength of their Jesuit vocations, and to list

also those factors that weakened this resolve. A factor that was repeated consistently in the latter category was the bad example of a discontented priest. It was in view of my own discontent and the possibility of this discontent acting as a deterrent to others that I saw it as God's will that I leave the Jesuits and the priesthood.

Matters that should have interested a priest had begun to affect me less and less. I was not affected at all by a concern for souls; retreat and confession work tended to make me less interested in the souls of others. In this way I would not be hurt when I failed to convince others of something that they obviously did not want to be convinced of. To protect myself from failure I had to develop an attitude of not caring. I reacted similarly toward the teaching of high school theology. Did I make any impression at all upon the lives of the students I taught? It seemed that students from good homes with conscientious parents would lead good lives, whereas those without this benefit would lead troublesome lives—irrespective of what I did or did not do. I felt that I did not have the faith of a priest, to plant and water so that someone else could later reap.

I chafed under every restriction of religious life. Common life, as it is called, rubbed me the wrong way. Common life means that no automobile is available because someone else is using it; the typewriter or record player is inaccessible for the same reason. Common life involves the discipline of saying Mass at a certain time, attending meals at a certain time, saying certain prayers at a certain time. At one point I counteracted these restrictions by getting my own car (with rather vague approval), my own record player, radio and typewriter (with no approval). I seldom attended community meals. I arose when I wanted, retired when I wanted. I played loosely with the restrictions of my vow of poverty. Remarkably, I was not bothered by my lack of proper approval, but only by my hypocrisy in not living up to the demands of the life that I professed. If it was freedom that I wanted, then I should look for it outside of the group and not make a mockery of the group by pursuing it within.

I tended to exaggerate the weaknesses of community poverty. I had a good background in accounting and finance. In my darker moments I considered religious as outstandingly naive in matters of finance. (Ironically, Romano Guardini in *The Lord* attributes

Judas' downfall to this overzealous concern with financial efficiency!) I thought that I would find it impossible to be obedient to a superior who was financially incompetent. The manifestation of emotion lies in the fact that I placed such life-death emphasis upon this fault.

The vow of chastity (celibacy) offers difficulties that are, theoretically, more easily counteracted within the structure of the religious life than outside. I felt, however, that I could better overcome these difficulties without the restrictions of religious life. I could protect this obligation more easily if, for example, I could work out my own vacations and recreations. Jesuit vacations were almost always the group type in which we all went off to some run-down cottage on some out of the way lake, and there obediently enjoyed ourselves. I really did not know what I would like as a vacation, but there were many types that I would like to try. One has only to read the travel brochures to see that here lies the key if not to eternal happiness, at least to the next best thing. Certainly in this way I would be able to escape the emotional depression.

A lost sense of humor

I wanted simply to save my own soul by living my own life in my own way. I was being realistic, I felt, in facing this very selfish attitude. I was determined not to let myself become a dried up, selfish priest, nor, on the contrary, a free-and-easy, corner-cutting priest. Either extreme implied a basic contradiction in ideals. I thought too much of the priesthood to have it misrepresented either way. I envied generous priests who thought only of others, and I wanted to be like them. But I knew that I was not generous, that I was quite selfish. A selfish priest is set for constant frustration.

So much for the thought processes leading to the decision to leave the Jesuits and the priesthood. I will describe the events that served as a backdrop for this thought. Every man going through this or a similar crisis in his life will have a kindred set of circumstances. Detail is irrelevant, and so I will avoid detail. I was working much harder than I had in some time. The work was complicated by some rather trying problems that were my responsibility to solve. In addition I tried to perform most of my religious duties. The superior brought it to my attention on several occasions that I was somewhat out of order in missing a short community gathering. I

took offense that the superior seemed to show little interest *why* I was absent but only that I was absent. On his part he must have felt that if I had a reason, I would, in the manner of a mature adult, convey it to him. The emotional aspects of the situation become evident in the feelings of deep resentment and persecution that I managed to derive from this trivial incident. I had lost my sense of humor; I was taking myself too seriously.

By year's end the emotional unrest of the entire experience had begun to crest. I asked to be removed from my administrative post and I explained to my superiors that I was giving serious thought to the prospect of leaving the Jesuits. After a semester of teaching I was, again at my request, put into youth retreat work. All agreed that this would be a good opportunity for me to get away from the circumstances in which I had become depressed, and it offered the prospect of work that was thoroughly priestly. The retreat house adjoined the seminary in which the men are trained for the first four years of their Jesuit life. At the seminary I saw a concern for the "rules" that was more offensive than what I had just left. I was annoyed too, by a concern for poverty that bordered on the fanatic. It was not long before I found that youth retreat work was so repetitive week after week my little creative urge cried out for relief. After six months of this work I found that I was to be assigned to it for another year. Any thoughts that I had been ruminating about leaving the Jesuits and the priesthood now assumed a very practical urgency. I took a month to give careful thought to the entire problem and to choose the words by which I would express my request to leave the Jesuits. I then sent on this request to the Provincial noting that I would like to act upon it as soon as possible.

Both the Provincial and my advisor prevailed upon me to consult a psychiatrist. They argued that if at some time in the future I had some regrets on this decision, I could at least take solace that I had done everything possible to solve the problem within the Jesuits. At first this suggestion to consult a psychiatrist irritated me. So also did such expressions as "helping you," "your problem," and "your difficulty." I was not ready to admit that I needed help or that I had a problem or difficulty. I analyzed the situation this way. My decision to leave the Jesuits would pose itself as a threat to the values

of the other Jesuits. They had to destroy me, albeit subconsciously, to be able to salvage their own values. I saw grim humor in the fact that I was the one who was told to consult the psychiatrist. Yet, I saw nothing to lose. It would help calm the family if I saw a psychiatrist; I might even learn something about myself.

Another indication of Providence was in this psychiatrist. He was a Catholic, although this was unnecessary to our professional relationship. Almost to my surprise I derived from our conferences a greater conviction that I should leave the Jesuits and the priesthood. At one point I asked him to voice his own opinion. He demurred but I pressed him. He said that I was in a depression from which I would recover and that the entire experience would make me a better, more sympathetic and effective priest. I felt that this was a nice, academic answer. I was angry that he had answered this way. He had aligned himself "with everyone else." Once more I was alone, but there were advantages to being alone. I was forced again to challenge the basis of my opinions. I decided that this emotional depression could go on for the rest of my Jesuit life. No one could assure me that it would not. I must leave the Jesuits and the priesthood.

A very elusive commodity

My priest advisor put me in contact with a relative of his in charge of the New York office of a reputable insurance firm. My intentions in seeing him were only to solicit his advice and to use his expertise in personnel placement. I went to New York to consult him and to check out other employment prospects. He put me through countless personality and I.Q. tests. With some reservations the tests indicated that I would make a very good prospect in the insurance business both as a salesman and as a sales-manager. Before this I had little idea whether I could sell pencils on a street corner. His company gave me a tempting offer and I decided not to investigate the other employment possibilities.

I returned to my home town to instigate the procedures whereby I could depart from the Jesuits and the priesthood. One month later I arrived in New York as a layman. Six weeks after this I left New York and returned to the Jesuits and to the priesthood. The reasons for leaving the Jesuits and the reasons for returning were

exactly the same. It was I who changed. Knowledge changes, and I had acquired a great deal of knowledge in six weeks.

The potential of this insurance position was genuine. It had every promise of success about it. A number of men, many of whom had no previous selling experience, had earned salaries in the neighborhood of $20,000 in their first year. The personality tests indicated that I had everything in my favor for similar success. It was not for lack of success that I came back to the Jesuits. I could succeed well. I knew that in that very success I would be looking for something that I could not find.

I left the priesthood because I thought that I had lost interest in priestly work, and, in so doing, lost all challenge. I was sure I could find this challenge in New York with the insurance business. We were instructed that our first task as salesman was to "create the need," to make the prospect aware that it was he who needed the insurance. The challenge was more in getting the subject to sit down with me. Once I succeeded in this, I was able to overwhelm him with an array of charts and testimonials that such percentage of men were disabled for so many days; that any plan besides mine was deficient for such reasons. In addition we ourselves were shown charts illustrating the number of phone calls a salesman had to make to arrange one appointment; the number of appointments needed to complete one presentation; the number of presentations for one sale, and so forth. There rolled from my memory the expression from Luke: "The children of the world are shrewder than the children of light." One instructor pointed out that no one wants to buy insurance, he must be sold. How can anyone want to buy a product "he cannot see, does not need when he buys it, and hopes he will never use"?

In the challenge of insurance, I caught a fleeting reflection of the challenge of the priest's work. Few projects could offer more challenge than the effort of bringing the message of Jesus Christ to a people deadened by a repetitious, unimaginative, and needlessly limited idea of this message. Negatively, was it ever easy to show a man immured in a lifelong practice of graft or convinced in his resolve to enter into another marriage that it is better to follow the invitation of Jesus Christ? To formulate the question is to answer it. Too much challenge might induce me to run from the

Jesuits, but I could never say that there was not enough. If I wanted challenge, I must return to the Jesuits.

I was looking for money. With money I could buy relaxation, "the things that I have always wanted," and most of all, *freedom.* Relaxation is a very elusive commodity. I found quickly that it cannot be purchased. The hours or days of a man's relaxation are not severed from every other moment of his life. I found that the more "successful" a man was (the more money, power and prestige he had) the more difficult he found it to search out this mercurial item called relaxation.

As to "the things I have always wanted," I found somewhat surprisingly that there was nothing I really wanted. In New York I was armed with money and opportunity, but there was nothing I wanted that I did not already have. Jesuit training had left my tastes hopelessly jejune. Ancient Horace saw how bootless it was to argue about taste.

Another viewpoint

I had considerable opportunity for self-assertion in New York. I was able, for the first time in my adult life, to make all of my own decisions: what to do for a living, where to live, what and when to eat. It should not seem strange that I should be sensitive about such insignificant details of daily life. Everyone knows a caged feeling, a fear of being "boxed in." The bars of the cage are the daily trivia. On occasion a man wants to break out of these bars. In the religious life these trivia have been regulated in a formal manner; in a layman's life they are regulated not as formally, perhaps, but certainly just as effectively. With my new freedom and its capacity for self-expression there was still no escape from this depression. The awareness first began to penetrate that my difficulty did not lie in either obedience or in self-assertion, but in the depression itself. It was almost unnerving finally to admit this to myself.

I wanted recognition. I resented the fact that my long hours of work and imaginative improvements had gone almost unrecognized. I hoped to find this recognition in salary. I could disregard the myopic vision of any superiors, clerical or lay, so long as I was able to make a good salary by ability alone. It soon became clear that good commissions are not dependent entirely upon a man's ability.

Some of the best paid men got commissions only because of "leads" their superior had given them.

Not only did my new life lack the conditions I was searching for, but it had additional shortcomings. There was a dearth of life goals. What is this all about, this daily pouring out of self? Many good men had obscure, confused motives covering a tangle of money, family and retirement. Many others shared with one man I knew the prodigiously clear goal of money. He did not follow this goal in a decadent manner, but when he pronounced the word "money," he said it with all the reverence and unction that my mother uses when she says "Mary, Mother of God." I looked down on the confused motivation; I cannot understand the strong motivation of money or pleasure, ephemeral as it is.

In my choice to work for the insurance company there is another indication of Providence. I was able to negotiate from the advantage of a good background in accounting and finance and some experience in public relations and fund-raising. As a priest I have always had an openness in speech and thought. As a salesman I was instructed to avoid answering questions directly over the phone, never to tell a prospect exactly what I was selling until I had arrived at this very point in my presentation. I was never to use the word *insurance*. The word had too many antagonistic connotations. This approach went against all of my priestly instincts. I cannot circumvent a listener's questions with indirect uncommitted answers. I cannot say something other than what I intend to say.

The product that I sell has to have a good value. The insurance company had an excellent product. Some of its policies were the best in the field by any basis of comparison. I wanted to be filled with enthusiasm for this product. I almost thought I was, but I was not. I was accustomed to a product of eternal values. I could not become concerned, deeply concerned, about a few years' security after selling eternal security. Jesus Christ is and was the reason for everything that I have ever done.

The second decision

I had originally thought that many should leave the Jesuits. There were circumstances to justify their reluctance to make this step. They could earn a living only in education, and education, for some, was the source of their inadequacy. There are some Jesuits

who are a bit lazy, some who are misplaced malcontents. I could no longer be upset by these Jesuits. Their number was too small, their affliction too mild. Even more, I came to realize how much courage a man demonstrates when he works at something for which he is not best suited. Many laymen pour out their hearts on jobs they do not like but which they endure because they need the income for their families. I recalled priests who hated confessional work but who were exceptionally capable confessors, the men who were revolted at the repetitious demands of teaching but who were outstanding teachers. These men were outstanding in spite of their involuntary attitudes because they were courageous. They did not set up a semi-irrational criterion of liking or disliking as the basis of effort. It could just be that there was need for more such men.

There were two hardships I anticipated in leaving the Jesuits. I would no longer be able to celebrate Mass and I would be leaving some very close companions. I did not know how I would react toward the Mass once I was arranging my own schedule. It was a surprise to me that I attended Mass almost every day. I had no feelings of guilt if I missed attending. I was not aware of any feeling of security that I derived from attending Mass. The reason, simply, is that the Mass is one of the most important religious values of my life. I missed intelligent, erudite companionship. Given time, I would have formed such companionship with my business associates. Companionship has a deeper significance than a partnership in discussions. It includes areas of life—goals and ideals. I began to realize just how close the bonds of friendship were with my fellow Jesuits because we shared not only common intellectual interests but common motivation. I am not an intellectual nor erudite, but I enjoy companions who are.

Once I had convinced myself that I should return, I had reached only a preliminary stage. There were emotional obstacles against putting such a resolve into action. How difficult was it going to be to return? Would I be surrendering my self-respect in returning? Would I be looked upon as a two-headed monster, a three-legged horse for the rest of my Jesuit life? I felt like the layman who hears vague stories of a priest who is consigned to a Trappist monastery to make "atonement" for his sins.

A matter of pride and grace

By the grace of God I made the decision to return, whatever the consequences. Far from undergoing the slightest humiliation I was treated with utmost respect. To leave the Jesuits I had to write several documents in my own hand; to return there was nothing to write, nothing to sign. There was no back-slapping, no "three cheers," no attitude of receiving the prodigal son. There was a deep communication of understanding, love and a brotherly gladness to have me home.

It will always be questionable whether I did the right thing in leaving the Jesuits. I felt that it was good for me to get away and to think the matter out on my own. It could just be that there was another way to have derived the awarenesses that I did. If there was, I do not yet know what it could be.

There was one difficulty in returning. Many had insisted that I would come back. I had protested the finality of my move. In returning I would be admitting that I was wrong. It was hard to come back. I can give all the reasons in the world why it was more reasonable to do so, how easy everyone made it—but it was hard all the same. It is a matter of pride and only grace can overcome pride. When I left, I was convinced that it was forever. I was wrong.

God is unknowable to us, the human mind but vaguely knowable. Can we be expected to understand the inter-workings of the inscrutable Divine with the inscrutable human mind. I have gone through an experience that involved such inter-workings. From this I have derived a clear certitude. God will accomplish His will in the manner He chooses. He will not be held in by our convenient categories.

A MAN WITHOUT A JOB?

the priest must find a new social significance

Marc Oraison

It seems that during the past thirty years some aspects of the conception of the priest's status in society formed before that time have been brought clearly into question. We have here, certainly, an extremely complex and delicate problem; but it would be vain to pretend it has not been raised.

It is not the priesthood as such that has been brought into question, but the manner in which it is lived in the concrete: this seems to many not to fit in with the realities and rhythm of modern social existence. Evidence is emerging from all sides that this sort of life often locks the priest in a closed universe and cuts him off from the greater part of the world of men around him; stress is placed on the difficulties, both material and moral, that he often has in living. There is no question that these observations can be supported, but they do not for all that justify abusive generalization; the particular conditions of a Basque curate are clearly not the same as those of a curate in a Paris neighborhood. But there is unquestionably a feeling of discomfort, and in some cases—all too numerous—this contributes to certain failures, which people are rather too inclined to blame on vested interests.

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In this short study, I would like to touch on only one aspect of the problem: the condition of today's priest with respect to his human situation, leaving aside the question of celibacy, which calls for a special and different consideration.

Various factors in human balance

Every human being, in order to enter as fully as possible into his concrete existential situation, needs what can be called a minimal assurance about his personal self-awareness, i.e., about his "value-before-others." This is an unspecified need which in some way conditions the entire emotional development and its outcome. By the word *value* we mean here existential value, which is altogether fundamental, and not the successful development of some particular aptitude. Clinical experience indeed often shows us patients who are superior in one branch of activity and are recognized as such, but who suffer deeply in their relational life in general from a neurotic lack of assurance about their "right to exist autonomously."

A first aspect of this necessary minimum balance consists in a certain interior autonomy with respect to parental images. To be sure, the choice of a professional career, of a "vocation" in the broad sense, is always profoundly influenced by childhood relationships. The son of a doctor will be a doctor or a non-doctor; and the image parents have of their son, even before his birth, conditions to a great extent the development of this son and his final orientation. But it is necessary that this conditioning be a point of departure, so to speak, and not a prison; otherwise, he will not live his professional activity as really his own.

As for the priesthood, it seems undeniable that in practice the maternal image has more influence on the subject than the paternal. This raises further very complex and delicate problems: one often sees patients very uncomfortable in their existence because, as the expression goes, it is "their mother who has the vocation."

A second aspect of this balance, and a corollary to the first, is found at the level of relations with authority. To be adequately in harmony with himself, a man must be able to obey the orders or directives that his leader gives him without thereby being diminished in the perception he has of his own existential value.[1] In other

[1] One always has a boss, even if he isn't officially listed as such. An artist's client, for example, is in a certain sense his boss.

words, a normal and satisfying relation to authority thrives on the mode of freely granted approval, while the mode of "submission" always runs the risk of prolonging infantile dependence or bursting into revolt.

In the current concrete circumstances of the priestly ministry, the relationship to authority is very often badly structured. There are symbolic factors involved which are sometimes very questionable. Moreover, the properly supernatural level of action of the minister is often not properly distinguished from a "sense of the sacred" which is more or less magical; and this causes rather deep wounds to the indispensable hierarchical organization.

A third aspect of the balance is the normal feeling of having influence, which connotes the vital experience of having one's own value verified by the establishment of a controllable result of one's action. It is as necessary for life as food. Usually the verifiable result of personal activity is simultaneously a work accomplished—not necessarily material, of course—and, for the adult, the gaining of his livelihood. This involves the recognition by others of the quality of the action, which is first acknowledged in itself, and then paid for. Whatever the job may be, if it has an established social significance it has in itself this value of verifying the fact of personal influence. But this is not enough; for the feeling of influence to reach its usual fullness it is necessary for income to make tangible, in a way, the relation to others in which the job consists. Money earned expresses and symbolizes the exchange that has been accomplished, the recognition by the other of the value of one's activity; moreover, the one who receives it gains through it a growth in his autonomy and interior liberty. He no longer has the feeling of depending, but of taking part.

To be sure, balance is something that must constantly be reestablished. Dependence may be unconsciously sought for; desires for power or possession are always ready to burst forth. There is no doubt that there is much ambiguity about the idea of poverty: it can mean, to use the common expression, "to sponge on" someone or a community. On the other hand, the fear of losing, the fear of going without, can imperceptibly lead to the possessive accumulation of things, or, by emotional compensation, to sometimes very profound and strangely structured frustrations. Does not the virtue of poverty

consist in the attitude of the mature man who *disposes* of his activity and his income in and for the sake of interpersonal relations, with the knowledge that temporal values are perishable but nonetheless positive at their own level?

In the contemporary structure and exercise of the priestly ministry, there is no doubt that this problem of occupation and money is crucial. Before reflecting more at length on this, it will be of some use to point out that this setting up of a balance by job and money is inseparable from other aspects of a favorable personality development—most specifically, the possibility for the subject to establish sexual relationships spontaneously. This means that in all the varied situations of life a man reacts in a way that "admits there is such a thing as woman in the world," that he does not, in the face of this fact, feel threatened with inferiority or overcompensate for this threat by an attitude of domination. It is precisely to the degree that a man has attained this emotional maturity that he can get along without sexual relations, if he considers this to be necessary for the activity he has chosen.

Our time is unquestionably characterized by the fact that western civilization, predominantly masculine up until now, is tending to become a civilization of the couple, where the woman in finding her place, a place which is both special to her and of equal value precisely because of her distinctiveness as feminine.

In secular terms, the priestly ministry is organized as a structured celibate group. This is not the place to analyze the reasons for this, or to sift some of them out eventually, but it should be very clear that this strictly unisexual character is a complex problem related to the insertion of the priest as such into the contemporary social context. Although these problems are distinct, they impinge very strongly on the one which occupies us here: a job and money.

Different forms of insertion in the world

It is in this very broad framework that the contemporary question of the insertion of the priest in the human world arises, for the historic conditions of this insertion have changed considerably over the course of centuries.

St. Paul worked, and worked for his living. He declares quite explicitly that he did this so as not to be a burden to the church he founded. At the other end of history, we have seen Roman authori-

ties in 1958 condemn the work of priests, or more exactly certain aspects of this work; and this interdict was based on an argument which rang false, for instead of bringing out the risks (which had not been clearly seen) involved in the very particular problem of the priest-workers, it seemed to call into question the very idea of the work of a priest as an occupation.

Now at the beginning of the Church's history, the authorities occasionally reminded priests that they should work like other people and have a job, so as not to be parasites. As a matter of fact, in our own time, there are a number of priests who are professors of mathematics or Greek, or organizers of commercial enterprises (pilgrimages, publishing, etc); and this bothers no one because it is not considered a job but as "marginal" activity, even if it takes up three-quarters of the priest's time. As for money, that is not spoken of, and its circulation or use are not public.

In this curious state of affairs, it is not surprising that many priests in the ministry these days feel themselves to be in a bad situation and complain that they have to live by "expedients." Perhaps it is necessary, then, to reflect a little on the history of the priesthood.

At its very beginning, the Christian priesthood, following the example of our Lord, was directly opposed to levitical clericalism, that is to say to the priestly class of professionals in the cult and the Law, not as a new class but as a reality beyond the notion of class.

But rather quickly it became organized in a similar manner. And in the western world at least, a new caste was established, strongly structured around the priesthood and the cult. This is an infinitely complex phenomenon, but one which we definitely must take into account. Under the influence of historical factors, thinkers like St. Augustine, and popes like Gregory VII, there came into being under the name of clergy a social force of considerable importance, which was both inevitable and necessary. Barbarian invasions, the disorganization of the Roman empire, the confusion of a struggling world, the ignorance of the masses—all this required a regrouping around a "strong point." And the only one available was the western Church, whose head, the bishop of Rome, quickly came to think of himself as heir to the emperors.

For a long time the Church was the only firm structure, and there was complete intermixture of the temporal and spiritual power. Those who participated in its government and its hierarchized functions were the "clerics," that is, those who could at least read; the rest were "lay," that is, those who did not know how to read. This is the sole origin of these two words—and one can see, we may say in passing, that in the twentieth century they no longer have any meaning (although we do still speak of a notary's "clerk").

Gradually the area of military power came to belong to another structure, the nobility. Then, starting at the end of the Middle Ages, a very slow movement got under way which would structure political and administrative power independently of Church structures. The famous incident of Boniface VIII and William of Nogaret provides the symbolic beginning of this. But on the eve of the French revolution, when the king convoked the general estates, there were three great orders which represented the nation: the nobility, the clergy, and—the remainder had as yet no name; they called it the third estate, the "third force."

Soon something began to move; a break was being made. This "third force" was no longer a heterogeneous mixture of minorities and uneducated people. It was no longer willing to let itself be dominated; it intended to take part in the nation's affairs on an equal footing. A bloody struggle was inevitable; and royalty, nobility, and clergy paid the price for it to the extent that they failed to understand it.

The laity no longer exists

But not everything has even yet been straightened out. Though the nobility declined more and more during the nineteenth century to a purely symbolic role, ecclesiastical structures persisted. Napoleon restored them for a clearly political purpose—something which did not help matters. It took, on the level of the western Church as a whole, the suppression of the Papal States in 1870 and in France the separation of Church and state at the beginning of our own century to make progress irreversible. The desire for temporal control, the "temptation to power," were finally out of the reach of the priests. But the passionate and violent reactions provoked by these two events show how deep was the confusion between the temporal role of the clergy, with its roots in the past, and the priest's apostolic

mission. This "temptation to rule," moreover, reveals itself on every occasion. Was there not a subtle and unconscious "clericalism of the left," as they call it, in the priest-worker movement, which would explain the fact that some individuals were led astray by Marxism? And do not certain Catholic Action chaplains have the tendency, without recognizing it, to set themselves up as "clerics" who are the directors of the "laity"?[2] The dialectic which tends to re-establish a levitic type of caste has not been resolved and constitutes a permanent danger.

"All this leads to the simple conclusion that for a young man in 1750, 1830, and even 1900, to "enter the clergy" had some meaning as a well-established social qualification. For the young man of 1965, it no longer has any practical meaning (except in certain rural areas which have remained "traditional," or for certain families from closed environments, becoming fewer and fewer, that live in nostalgia for a bygone age). In the last century, to be an "ecclesiastic" was to have status, a word which expresses very well the psychological significance of the job. One entered a bureaucracy and made his career there. In our days this illusion has been dispelled; to be an "ecclesiastic" no longer is a job giving status. Or if there is still some belief in this, it is in a closed, very restricted world, which tends unconsciously to reconstruct perpetually, in residual islands more or less completely cut off from the real world of people, the structures of a society of another time. This does not often pass without mockery.

Such, it seems, is one of the fundamental aspects of the contemporary feeling of discomfort. The world has changed. Western civilization is tending to change to a structure in which every adult is recognized as such. Progress in knowledge and culture have been considerable. A young person who wins his diploma knows infinitely more things than the greatest of the sixteenth century savants. But the Church, in its structural expression of itself, has hardly changed at all until John XXIII. The history and meaning of wearing the soutane, to take only one highly symbolic detail, would be interesting to study from this point of view. There are still to be found,

[2] In my opinion, it is impossible to ignore the psychological fact that a man who does not "run" a family, easily tends, if he is not careful, to "run" something else as compensation. Some elements of an insertion into a society other than that of the priesthood could help avoid this attitude.

more often than one would think, ecclesiastics who are *unable* to renounce the constant wearing of a costume which is as distinctive as can be without losing the sense of their own existence; yet a military officer or lawyer in contemporary garb still feels that he is a military officer or lawyer.

The laity, in the original sense of the term, no longer exists. Every one is a cleric, that is, knows how to read, at least. Real illiterates are rarer and rarer, and even those who cannot read newspapers listen to the radio, and, in the last ten years, watch television.

In modern society, the priest can no longer be the cleric, that is, have a monopoly on culture and knowledge. Moreover, it is often the case that he has been kept at a cultural level which, while it was perhaps superior in the nineteenth century, appears in our time as old-fashioned; this is particularly evident in the area of philosophy, for example.

Would it be out of place, then, to pose clearly the following question: since being a clergyman is no longer a statused position in our modern world, and since the priesthood has been returned to its true and full function of expressing the mystery of Christ, should not the modern priest, in order to be fully a man and hence fully a priest, have a job like other men by which he would live no longer by "expedients" or alms but according to a personal budget—as did St. Paul?

Insertion in the world possible today

In the world of another age, the cleric filled a positive social function which contributed to build up and keep alive the human community organized according to a certain arrangement. And this function—which corresponds to the notion of job in the broad sense—was not separated from the competence which the clergy could have as promoter of the word of God. To give only one example, education could be conducted only by clerics, or under their guidance, for the very simple reason that there was no one else to do it. And it is the very advancement of culture, which is the secular accomplishment of clerics or religious, that has in a way reversed the situation. From now on, clerics as a group—secular or religious—no longer fulfill social functions at the level of city organization. It is the former "laity" who watch over its various aspects. And this is done in such a way that the modern priest is recognized to have

no other competence than as promoter of the word of God and the sacraments. On the level of his own reality and insertion in the world as a man, he finds himself all the more diminished since he has most often been conditioned to a certain image of the cleric which no longer has any meaning in the real context of the contemporary world.

He must therefore find a new social significance, a new human competence, which will permit him to be a man among men, to be recognized as such, in order to be able to make himself heard as a promoter of the Word. Moreover, this is a part of his priesthood itself: the priest of Christ is not an esoteric magician, but a recognizable witness to the Incarnation of the Word. It is part of his vocation to participate actively in the human and social life of the time. If to be a cleric is no longer a job, he must, if he is to be fully a priest, have some job which has human value and permits him to make this personal contribution to the concrete existence of the world in which he lives and to which he is especially commissioned to bring the Word of salvation.

We must not try to ignore the fact that this poses delicate problems. Certain jobs are incompatible with the priestly ministry for practical reasons. One can hardly picture an overburdened surgeon having the necessary time. But some other specialist? A worker in business? A craftsman? This leads us to reflect along lines which, if they are not now practical, are at least capable of becoming so. And we must not deny that these reflections could lead to conclusions calling for considerable changes.

If we admit in principle that the priest of today should be freed from his illusory situation as "cleric" or "ecclesiastic," how is it going to be possible to choose and promote a human situation which will not only be compatible with his priestly ministry, but even assure the necessary human supports for its exercise? In other words, what are the criteria for the choice of a job for the future priest?

First of all, it would be completely wrong to generalize, or rather, more precisely, to impose uniformity. For there are very diverse styles of priestly ministry. The lecturer or specialized preacher who devotes himself, for example, to translating and disseminating the progress of exegetical study for the service of a better understanding of the Word of God, is in that very way doing his job as exegete

and popularizer. But what about a curate in a slum or in a large city parish, who has a very different role? On reflection, moreover, it appears that the former does not need to be a priest to play his part in the spreading of the Word; while the special role of the latter consists precisely in being a priest.

It has traditionally belonged to the priest to offer the Holy Sacrifice, to preach, and to preside at prayer. These are the only *specifically* sacerdotal functions: sacramental life, preaching, religious expression. It is in no way, in itself, priestly to organize neighborhood social services or vacation camps, nor to handle the business aspects of a marriage or funeral ceremony. Would it be too much to envision and hope for an organization of Christian communities radically different from what we have known up to now, an organization which would set free to the greatest possible degree what is specific and supernatural in the role of the priest? This could not come about, of course, without paying the price of considerable progressive reform.

Let us suppose, as a working hypothesis, that this has been accomplished. How can the twenty-first century man who wants to be a priest—or who is at least willing to be one—structure his existence from the point of view that we are studying: job and money?

The priest and professional

We can immediately point out four central themes in our search for the norms for this. First of all, it would be necessary to study, together with the subject, his aptitudes and tastes, and take them into account as far as possible. To begin with, a good methodical professional orientation, in the most modern sense of this term, will be necessary. It is indispensable that the future priest find in the exercise of his job the minimum of affective satisfaction, of human self-realization, that the clerical condition would not be able to bring him.

Second, it would be necessary to take into account, according to the concrete situation as it appeared under examination, the real possibilities for exercising the sacerdotal ministry within the framework of existence in which the job would actually be lived. There is the whole problem of the length of the work and its time schedule; that is, the problem of time. But it is also the problem of liberty of spirit; the job should not be too absorbing—though we must not for-

get that the capacity for totally changing one's attention and activities is extremely variable from one person to another. At first glance, for example, I imagine the job of an engineer would be less absorbing, in many cases, than the position of director of a great business enterprise.

In the third place, we must reflect on a fundamental point, one which is often omitted in such discussion: the possibilities in the job for spiritual enrichment of the one who practices it. To be sure, as they say, "there is no such thing as a dull job"; which means that one can draw unsuspected spiritual riches from an activity which is apparently of no account. But one may still think that certain jobs would be more likely than others to nourish the interior life of those who practice it with a view to the sacerdotal ministry. Examples of these might be all the professions bearing on man directly: for instance, teaching, human relations, certain aspects of modern business, certain branches of medicine, scientific professions, whether research or applied—in short, all the activities which of themselves directly confront those who practice them with the mystery of the created world and the human drama. For the man of God who is a priest, it is necessary to participate as much as possible in this dynamic tension of the universe, which, according to the saying of St. Paul, "suffers the pains of childbirth"; to be concerned personally as a human subject, in this dynamic tension. His preaching of salvation and his celebration of the Eucharistic mystery would then have for him a vitally experienced meaning, and not simply an intellectual and theological significance.

Manual jobs present other problems. The present stage of evolution of modern society gives a place of first importance to the world of work. But this is a question too vast and too specialized to go into here. Let us say only that we cannot see why, in the world we live in today, the occupation of worker would not be a source of high spirituality for, ultimately, the same reasons as the other occupations.

Finally, it would be necessary to take into account certain practical factors, which are extremely variable according to the surroundings, persons, regions, social situations. How is one to settle on the residence and style of life according to the combined requirements of the job and a *truly* sacerdotal ministry? To give one

example in the concrete: it is evident that a social worker could live and guarantee his permanence as a priest only in a context radically cut off from his place of work. Otherwise he would be irresistibly limited to the dimensions of the job.

This is hardly an exhaustive treatment. But these few reflections will, I think, enable us to orient our efforts according to a resolutely realistic outlook.

Obviously, we cannot pretend to be unaware of the fact that the perspectives opened up here bring with them immediately the enormous question of the hierarchical and practical organization of the priestly ministry in a given territory. A fundamental "bureaucracy" and coherent structure is necessary. But must we not rethink it along entirely new lines, so it will not be any longer "clerical" and yet will guarantee this needed coherence?

And, since these things are all interconnected, this also brings up the basic question of the formation for the priesthood. Will it not lead to "declericalization" and to postponing ordination, which would then become as it were the supreme consecration of a man who is otherwise as fully mature as possible? This is a real reversal of outlook, but one whose necessity is already making itself felt among the younger generations. During a conference to seminarians twenty years ago, Gustave Thibon said: "In times past the priest could be satisfied to be a channel; in modern times he must be a spring."

Worse than hostile

I recall having met, several years ago in a rural and very, as they say, "de-Christianized" tourist area, the pastor of a large village where I was camping with some friends. After morning Mass we had a rather long conversation which troubled me deeply. During the several years he had been there, we were practically the first human beings to pass through the rectory door. Often in the summer time tourists assisted at the Sunday Mass. But apart from that he saw no one. And yet the people of the village were not hostile. Not at all. But they did not see him. Not that they pretended to ignore him; it was much more serious than that. In all good faith, for these people, who lived a rather hard life, this man did not exist. They hadn't become aware of his existence. For the pastor the situation was worse than hostility; when people tell you lies or

pick quarrels with you, at least you know that you exist for them. Literally in misery, this poor middle-aged man made some money by selling to tourists passing through a folding map of the region and a perpetual calendar he had invented. It seemed clear that if he had worked at a job among his people—butcher, veterinary, or farmer—the situation would have been very different. And knowing him as a man, the villagers would one day have discovered him as a priest.

Examples like this make us realize to what degree even the rural world of our time no longer resembles the world of the "old days." Ecclesiastical structures have been seriously brought into question: being a cleric is no longer a position or a profession or a job.

How in time to come can we work out the necessary hierarchical structures of the priestly ministry to accord with these changes? Could we not speak of worker-priests, locksmith-priests, professor-priests, employee-priests? . . . Thus would the clerical prison be broken and the Church would appear with a living face.

This immense work will belong, let us hope, to the coming decades.

THE CONCERT:

Oratorio for a Season of Wrath

1

She gave him milk and incidental comfort,
a mat for his wintered bones, a cloak
to hide him from the night. He slept.
She came to him across the tawny carpet
and drove a tent stake through his brow,
straight through until it rooted in the ground.
So perished Sisera at a woman's hand.

Nothing much has changed; the reedy fiber
of survival springs armed warriors out of stones.

I read the other day about a woman clothed
in virtue and a football helmet—
naked as truth, in a football helmet—
alone, she thought, in splendor at her laundry.
A muffled cough: alas, the gas man cometh,
(elders concealed to read Susannah's meter?)
he shuffled, blushed, summoned the word of prayer:
'Geez, lady, I sure hope your team wins.'
Violence is everywhere, survival knows its code.

In South Hadley there are never suicides
and only rarely murders. Small New England towns
preserve identity, define the subtle landscape
of the mind, discard irrelevance of blood.
Weather is expected to be poor where love
dies from unconcern. Yet anger pulses in the trees
like music, houses and the tired clutter
of the long stone walls conceal their violence,
their overcivilized façades. No suicides
and only rarely murders; death is by innocence.

The civil heart rejoices in its sinew, anger.
Without this sustenance, no longing and no subtle
aphrodisiac of scorn. A woman clothed in wonder
at her laundry wields an eye of weapon terrible
as swords. Survival by counterpoise: armed
warriors and the broken flowers of her hand.

2

Galaxies are big. Ours for instance,
one hundred thousand years for light
to pass across, ten thousand to pass through.
That big. They now and then explode.

Paradigm for lesser worlds (South Hadley,
any small New England town, a single mind);
whole galaxies have disappeared forever.

Lesson: the local curvature of space,
dependent on the mass of matter skulking
in the area, can ultimately close around itself—
isolate as any nervous breakdown—
provided that its density is high enough.
It sometimes is, and then
$2GM/c^2$=matter disappeared from view.
With a bang. Energy enclosed portends
spectacular explosions. Class dismissed.

There is a law perhaps that helps explain
why dissolution keeps the chamber of the heart,
why persons most themselves set sparks
to a tinder world and constellations disappear.
One hundred thousand years have kept their silence.

3

We met a little beagle
and we beat his insides out
with one great clout
on his beagle skull.

4

In our cellar where my father paints
his witness to an ordered world—

my mother paints her private revelations
where trees shed night with a long sigh
and roosters summon dawn unseasonably white—

there is a respite from the law of things.
No television and no tent stake through the brow.
Only bicycles and hunting clothes and books.

(Recall though how Aunt Anne survived
the pressure cooker by a narrow margin;
how then escape the cellar boiler?)

5

But I, alas, whom love forgets
have sat beneath this willow tree
where in my heart sad time begets
maggots.

She sobbed a little and smoothed her hair;
examining her crimson nails, she sighed
and crushed an orchid on the morning air
as her dream died. Thus more maggots.

Cursed from its cradle, earth
has always tended to December:
antinomy and paradox and maggots
breeding in the ripened flesh.
Breughel knew. His cosmos playing
hopscotch in a village square,
hoops rolled against a wand of madness,
peasants dancing to unjointed music
of the spheres. Rejoicing follows
knowledge and forgetting.

I remember being human once.
It was, yes, April and the window
seemed to promise only Easters,
only resurrections from a painless
death. That was before I made
the offer. I remember it. A moment
caught between two silences.

Another start, another formulation
of survival. Even flowers violate
the rock and how shall I, tasking
of your nine month patience, not lance
the inner womb and force my birth?

Well enough to sing at summer matins
'I don't care if it rains or freezes
Long as I got my plastic Jesus
Sittin' on the ol' dash board';
there strikes an hour when innocence
reels drunken with the serpent's milk
and then the tongue will out and speak
the unforgivable. Love and destruction.

Everyone hates me, he complained,
my parents, the Ford Foundation, the dog
around the corner. Everyone. And I
loved him, black and beautiful
and full of pity for himself that he was
black and beautiful. He hated me
for loving what he could not love.

Survival is a death. Ask Lazarus.
Each casual day a tent stake
through the temple roots us firmer
to the earth, the windowfly becomes
our selves, its green head ground
to metaphoric dust. We tend
as always to become what we attack.

6

Forget. Forget. Put out your Pentecostal
fires and welcome back the long night
of our race. Milk and comfort are a way
to grasp survival. Racked on the dry wheel
of your affections, every pleasure tasted,
thirst alone will slake your thickened soul;
that cancer at your heart will finally win.

May all your enemies perish thus, O Lord.
Take them by the heels and dash their brains
against the wall. We are composed for prayer.

JOHN L'HEUREUX, S.J.

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ADDRESS AT FORDHAM UNIVERSITY

Pedro Arrupe, S.J.

I must first of all thank Fr. McLaughlin for the warm kindness of his introductory remarks. It is, I assure you, my distinct pleasure to be with you at Fordham once again, after the passage of, alas, too many years. But I should add that the cordiality of your greeting leaves me somewhat breathless. After having at least cooperated in the decision which unceremoniously robbed you of two such splendid men as your former president and rector, Fr. Vincent O'Keefe, and your distinguished professor of ethics, Fr. Andrew Varga, I half expected quite another sort of welcome from you!

In the same vein, I confess I was not entirely consoled at the historical coincidence which one of your Jesuit historians pointed out to me: that we celebrate, in 1966, the four hundredth anniversary of the arrival on American shores of the first Jesuit to land here. His name, too, was Pedro, Fr. Pedro Martinez, but the natives seem to have been considerably less kind to him than you have been to me. They lost little time before proceeding to strangle and club him to death!

But we celebrate another anniversary today: our theme is a glad one, "Fordham: The University in the American Experience." That

This address by Father General was delivered at Fordham University's 125th Anniversary Convocation on April 5, 1966. All quotations are from two documents of Vatican Council II: *The Pastoral Constitution on the Church in the Modern World* and *The Declaration on Religious Freedom*.—Ed.

theme, I suggest, is remarkably appropriate for an American, Catholic, and Jesuit university, in an epoch which will probably go down in history as "the age of Vatican II."

For, comparing that Council with its predecessors in history, it is striking how clearly it manifests the Church's own care to scrutinize, attentively and sympathetically, how contemporary man "experiences" his world, and his own meaning in that world. Never before does she seem to have made so determined and protracted an effort to "recognize and understand the world in which we live."

That world, the Council notes repeatedly, is boiling with the dynamism of change. Psychology, history, anthropology, the whole array of sciences so invite contemporary man to "see things in their mutable and evolutionary aspects," that mankind in general has gradually passed from "a static concept of reality to a more dynamic, evolutionary one." We can, in our time, quite literally speak of having entered "a new age of human history" in which industrialization, urbanization, and a host of other factors are day by day creating a "mass culture" bringing in its wake "new ways of thinking and acting."

The Church acknowledges the deep-seated problems which inevitably attend such radical changes. But significantly, she prefers to dwell on the positive features of our changing world. Not only has man's experience been altered in the past few centuries, but that alteration represents in many ways a significant advance, a "growing awareness."

The special focus of modern man's awareness has been the dignity of the human person, but it has taken time, indeed "centuries of experience," for human reason fully to acknowledge the exigencies of human dignity. Here too, the history of modern man represents a "growing discovery" of the rights which flow from his personal dignity, accompanied by a "growing consciousness of the personal responsibility that every man has." The Church rejoices at this "mounting increase in the sense of autonomy as well as of responsibility." She judges it to be "of paramount importance for the spiritual and moral maturity of the human race" that day by day more and more "men and women are conscious that they themselves are authors and artisans of the culture of their community."

Ours, then, is a changing world; a time when man's consciousness

of his dignity and freedom is constantly maturing; a time when man feels increasingly responsible for the progress of his world.

But, why, one might ask, this sustained effort of attention to the world of modern man's experience? Obviously, the Church in Council is anxious to revitalize the dialogue between herself and the world—but on what terms? Is she searching merely for a new language, a new way of communicating ancient, timeless truths to men of these latter days? She defines her perennial task as that of "scrutinizing the 'signs of the times' and of interpreting them in the light of the Gospel." But the care she brings to her study of the modern world suggests that this relationship may be reversible. Could it be that the "signs" of each succeeding time in history may cast new light upon the Gospel message itself? Do the various faces of the changing world reveal, in some measure, the changing face of Christ? Do they stimulate the Church to draw out of her ancient treasure "things both old and new"?

This is precisely what the Church is saying when she proclaims herself "truly linked with mankind and its history by the deepest of bonds." She does not merely stand off and contemplate the march of history, she puts herself squarely inside the historical picture.

Quite literally, she "goes forward together with humanity and experiences the same earthly lot as the world does." She needs the "ripening which comes with the experience of the centuries." She is "enriched by the development of human social life." She profits from "the experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of culture" from every quarter of the globe and from every period of history.

Change, dynamism, history: these are not merely features of the world about her, they are the inner tissue of the Church's own reality. Enmeshed in solidarity with a historically progressing mankind, she points to the fact that the very message of salvation which God speaks to her is "spoken according to the culture proper to each epoch," that she must accordingly use the discoveries of various cultures and the diverse philosophies they generate, not only to express, but even to examine, to understand ever more fully the Word God speaks to her, to penetrate ever more deeply into the riches of the constitution given her by Christ.

This is ultimately why she insists that the entire people of God

remain alert, "to hear, distinguish, and interpret the many voices of our age"—voices, not only of pastors and theologians, but of "men of every rank and condition," of "those who live in the world" and specialiez in various fields of human learning and activity, even of "those who oppose and persecute" the Church. Not only does she urge her children to judge those voices in the light of the Gospel, she suggests that they take the opposite tack as well, and strive to discern what those voices can contribute to the deeper penetration, fuller understanding, and more vital presentation of Christ's word to the world.

What the Second Vatican Council clearly implies, therefore, is that the Church not only passes judgment on, but *learns from* the "signs of the times." Those signs aid her to discern more fully the riches of the Gospel in whose very light she passes judgment. She learns not only *about* human history, but *from* it; and from it she learns in significant measure what she interiorly is, what her nature, what her mission is.

But all of this is founded on a mighty act of faith in the secular, human world as the arena of God's unceasing activity. The same belief that once led St. Ignatius to "seek God in all things," inspires the Church anew to "decipher authentic signs of God's presence and purpose in the happenings, needs and desires" of the "men of our age." This means that she sees the world as God's world, bathed in the light of Christ, who even before the Incarnation, "was already in the world as the 'light which enlightens every man.'" She sees mankind in its totality as "constantly worked upon by the Spirit" Who "fills the earth" at the same time as He leads the People of God.

This is why she can affirm that believers, of every age and stamp, forever hear God's voice "in the discourse of creatures," that unbelievers, when they labor "with a humble and steady mind" to "penetrate the secrets of reality" are led "by the hand of God."

This vision of the world assures the Church that the Spirit who "directs the unfolding of time and renews the face of the earth" charges the word of believer and unbeliever, the discoveries of human culture, indeed, the entire scroll of secular history, with power to illumine "God's design for man's total vocation."

This, then is the vision which assures her she can learn from the world.

The faith underlying that vision is an ancient one. Nevertheless, the Second Vatican Council's affirmation of that faith is fresh with the spirit of renewal. The Church admits quite openly that not too long ago views like evolution, values like religious liberty, hopes like that of building a better world for man to dwell in stirred more suspicion than responsiveness in believers and theologians alike. Those who took such views and values seriously often felt obliged to turn their backs on a Christianity which seemed hostile to them. We believers must admit our share of responsibility for the "critical reaction to religious beliefs" which often accounts for "the birth of atheism" in the hearts of our fellow-men.

But such hostilities are, hopefully, in the past. Instead of bewailing the difficulties involved in reconciling the truths of faith and the progressive discoveries of science, the Church reminds us now that such difficulties can "stimulate the mind to a deeper and more accurate understanding of the faith" itself. Instead of harping on the "unfortunate results" of cultural currents which so easily can turn into atheistic channels, she prefers to warn us that such results "do not necessarily follow from the culture of today, nor should they lead us into the temptation of not acknowledging its positive values."

However frequently in the past the values of human dignity, freedom, and autonomy may have been deprecated as *merely* secular, *merely* natural values, the Church proclaims "by virtue of the Gospel committed to her" that these are "values proper to the human spirit," that they "stem from endowments conferred by God on man," that they have "roots in divine revelation" and hence deserve more conscientious respect from Christians than from others.

Hence she urges her children to collaborate with the "dynamic movements of today" which foster those human values and strive to build an earth where they can find home and native air. The Church would have her children share "those noble longings" which inspire "the human family to make its life more human," and "render the whole earth submissive to this goal." We must show in acts that the religious character of the Christian's mission makes him not less, but more, indeed, "supremely human."

Our lives must witness that Christianity does not reproach man his ambition to "build the earth" as though he were setting himself as a "kind of rival to the Creator." On the contrary, the "triumphs of

the human race" are a telling "sign of God's grace and the flowering of His own mysterious design." The Church sees man's rightful autonomy not as derogated, but actually "re-established—and strengthened" by the original divine commission to "subdue the earth, develop himself" and make the earth a "dwelling worthy of the whole human family."

Human dignity, human freedom, and the noble task of building the earth: the time has passed when Catholics might speak of these as merely human, merely secular ideals. The Church has made her attitude unambiguously clear: they are authentically Christian values.

But in taking this stand, the Church has also proven her capacity to learn: she has learned from modern and contemporary man's experience.

But more particularly, she has learned from that school to which the contemporary world owes so much: the American experience.

For without the American democratic experiment, dedicated to the proposition that "all men are created equal" and "endowed by their Creator with certain inalienable rights," how much longer would it have taken the world and the Church to recognize how sacred and central these rights must be, not only to the developed human sense, but to the Christian sense as well? Without the American experience of religious pluralism, how much longer would we have had to wait for the recent Council's *Constitution on Religious Liberty*?

That document is highly regarded. With a fraternal pride I know you will not hold against me, I salute with you the role of that patient, strong, and courageous thinker we have with us here today, Fr. John Courtney Murray. It really represents the peculiar contribution of the entire American people; it puts the seal on a central strand of experience itself.

But what is true of the Church's renewed affirmation of religious liberty and human dignity, is true as well, *mutatis mutandis*, of her rededication to the task of "building the earth" into a better home for man. For this creative dynamism has been, since the frontier days, the very tissue of America's unique national adventure. From this pioneer people the entire world has learned to take that task seriously, envisage its possibilities imaginatively, attack it ingen-

iously, so that each succeeding generation may hope to leave the material world which God created "very good," an even better place than they found it at their coming.

From the modern world, and from the American experience, the Church has, I repeat, learned. She will, and, as must Fordham University, continue to learn from that experience—to learn from it, but also to contribute to its healthy development.

I cannot here envision the task of sketching the lines your learning, and your contribution, must follow. Even the Church in Council claims at times to set forth only "certain general principles" drawn from the word of God "without always having at hand the solution to particular problems." At points she feels obliged to leave her program "but a general one . . . and deliberately so, given the immense variety of situations and forms of human culture" and the "constant state of development" which enmeshes the questions she is dealing with.

I can but share the modesty of the Church's attitude.

But you will indulge me if, taking my stand once again on the pronouncements of the Second Vatican Council, I propose certain "atmospheric conditions" which must prevail if your historic mission as a university—American, Catholic, and Jesuit—is to be fruitful.

The first of those conditions I can express in a single word: dialogue. The Church of the Second Vatican Council unambiguously represents herself as "stand[ing] forth as a sign of that brotherhood which [not only] allows honest dialogue" [but] "gives it vigor." Her mission requires that "we foster within the Church herself mutual esteem, reverence and harmony, through the recognition of lawful diversity"—consequently, she urges all, pastors and faithful alike, to "engage in dialogue with ever abounding fruitfulness, resolving differences not by mutual recrimination, not by thunderous anathemas hurled back and forth," but by "enlighten[ing] each other through honest discussion, preserving mutual charity."

But this same "respect and love ought to be extended" to those outside the family of the faith. Her "desire for dialogue . . . excludes no one," embraces "those who cultivate outstanding qualities of the human spirit." It even includes "those who oppress the Church and harass her in manifold ways." Both "believers and unbelievers alike" are dedicated to the "rightful betterment of the world"—and she

sees that this end "cannot be realized . . . apart from sincere and prudent dialogue."

Where better than in the halls of the university can such dialogue be fruitfully, responsibly pursued?

Where better can her theologians "collaborate with men versed in the other sciences through a sharing of their resources and points of view"? What better place for them to develop the skillful "use . . . not only of theological principles, but also of the findings of the secular sciences"?

Where better can her priests pursue the "unremitting study" to "fit [them] to do their part in establishing dialogue with the world and with men of all shades of opinion"?

What more suitable place than the university for the wider body of the faithful to learn to "understand perfectly" the "way of thinking and judging" shared by "other men of their time"; "to blend new sciences and theories and the understanding of the most recent discoveries with Christian morality and with the teaching of Christian doctrine"? Where else can her laymen learn to "act as citizens of the world," equip themselves with the "genuine expertise in their various fields" that will enable them to "take on [their] own distinctive role" and "gladly work with men seeking the same goals"?

Genuine dialogue, however, calls for the second atmospheric condition: scientific probity. This includes a respect for "the rightful independence," the "legitimate autonomy of human culture and especially of the sciences." It implies a recognition that each of the "human arts and disciplines" may and must "use its own principles and its proper method, each in its own domain." The Catholic university may well examine itself: has it always been as confident as the Church that "methodical investigation within every branch of human learning, [when] carried out in a genuinely scientific manner and in accord with moral norms, . . . never truly conflicts with faith"? Does the Catholic university really share her robust belief that the "earthly matters" which science investigates, and "the concerns of faith" all Catholics hold dear, really "derive from the same God"—that the findings of the various scientific disciplines point to the same "marvelous wisdom which was with God from all eternity," —and became Incarnate in the Jesus of Nazareth, who speaks to us still through the continuing Incarnation which is His Church? That

confidence is an ancient one; it has always grounded the Church's unflagging esteem for faith's perennial task of seeking understanding. But never before has the Church more boldly summoned the university to renew, deepen, and act upon that ancient faith. I hope that Fordham will take the lead in answering that summons.

But if "the inquiry [after truth] is to be free, carried out with the aid of teaching or instruction," the "dignity of the human person" requires that each of us consent tactfully to "assist one another in the quest for truth." This supposes a third condition of the university atmosphere, freedom: the acceptance on the part of all that "within the limits of morality and the common utility, man can freely search for the truth, express his opinion and publish it." The Church in Council makes it peremptorily clear that "all the faithful, whether clerics or laity, possess a lawful freedom of inquiry, freedom of thought and of expressing their mind with humility and fortitude in those matters on which they enjoy competence." It goes without saying that the special locus for such freedom of inquiry has always been, and must continue to be, the university.

For the Christian university's perennial task has been to insure the awareness, the talent, and the instruments whereby the body corporate of Christianity must do its thinking, bring its faith to self-reflective understanding, and devise appropriate lines of action in and upon both Church and world. The Catholic university represents, accordingly, a most appropriate organ for the Church's perennial function of self-study and reflection. The university must be free to analyze, therefore; and analyze not only false and ungrounded attacks upon the faith, but formulations, defenses and practical orientations which, in a phrase St. Thomas used centuries ago, only bring the faith into derision. This critical function she must exercise competently, responsibly, but frankly and honestly as well.

Such freedom to study and to analyze, she requires as a university. Where such freedom fails to flower, invaluable sectors of human experience are inevitably cut away, and the dialogue the Church must continually carry on with the changing world of human culture is seriously crippled. Then the university in question is no longer worthy to be called a university. Nor is it any more worthy to be called a Catholic university.

Only when grounded on the Church's robust faith in the unity of

truth, only when functioning in an atmosphere of dialogue, probity, and freedom—only then can Fordham as a Catholic university hope to form Christians of the stamp the Church requires: "men who, on the one hand will respect the moral order and be obedient to lawful authority, and, on the other hand, will be lovers of true freedom—men who will come to decisions on their own judgment and in the light of truth; govern their activities with a sense of responsibility, and strive after what is true and right, willing always to join with others in cooperative effort."

Only when her faculty, her students, and alumni are men of this stamp, can Fordham feel confident she has lived up to her mission: the mission of sending forth witnesses to the Church as the truly "universal sacrament of salvation." In their attitudes and in their lives they must show forth the Church's heartfelt sympathy with "the joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted."

Only such witness can invite the world again to believe that the Christian hope for mankind is one with all that is deepest, truest, in what once was called the American Dream, but now has become the dream of mankind itself.

In a very special way, I rejoice with you that Fordham has fully shared that American Dream. But I rejoice and am proud that Fordham has done more than merely share it. During the past 125 years, she has always opened her doors to the poor, the underprivileged, the children of immigrants, the "huddled masses, yearning to breathe free." In a very real sense, Fordham has contributed toward making the American Dream a reality.

God grant that as she steps out on this new era of her history, Fordham may never lose contact with that past, but deepen and broaden her contribution till her effect is felt and the light of her witness shines to the ends of the earth.

TURNING FORTY

growing old gracefully

Patrick J. McGeever, S.J.

Statistically speaking, the Maryland Province is about to turn 40. This means that with the publication of the 1967 Province Catalogue the average Maryland Jesuit, from the greenest novice all the way up to Fr. McGeehee and Bro. Ramspacher, will be 40 (perhaps 41) for the first time in province history.

An organization, of course, does not necessarily grow a year older with the passage of 12 calendar months. It may even grow younger, if the older members die early and if young men enter the organization in large numbers.

But the aging of the Maryland Province may be predicted with considerable assurance, due to (1) the increasing longevity of older Jesuits, (2) the drop in the number of incoming novices, and (3) the steady trickle of younger Jesuits out of the order. The result has been that recently the Province's average age has been going up even faster than one year per each new catalogue (Table 1). Back in the halcyon days of 1950, the average age stood at 32 years, 4 months, and it was holding more or less steady at 35 in the early 1960's. Then the aging process gathered momentum. Since 1963, we have actually been growing about 13 months older with each new catalogue. With the next catalogue, therefore, we will have turned the 40 corner, perhaps never to return.

If this disturbing trend of the last few years were to continue altogether unabated, the Province would become 60 in 1985, would become eligible for Medicare in 1990, and would be found dead or doddering on the threshold of the 21st century. If it is of any comfort, the rest of the American Assistancy is just as old and even slightly older (Table 2), and European provinces are considerably further along (Table 3).

But quite aside from grim necrological musings, the 40 milestone is an unsettling and perhaps dangerous age. The business executive takes to chasing the secretary around the desk, in a last-gasp effort to demonstrate his virility. Even the man of God while he will not, hopefully, give the secretary a run for her virtue, may want to re-assess how he has been investing his time and effort to date.

If the Maryland Province undertakes such a re-evaluation (and considerations quite independent of age assure us that it will), the most relevant set of statistics is on our overwhelming commitment to the educational apostolate. The American Assistancy is more deeply involved in running schools than any other assistancy, and the Maryland Province more so than any other American province (Table 4). While European provinces have from 10% to 25% of their total membership in Jesuit schools, the American provinces generally has around 40% of its members in such establishments. The Maryland Province heads the list with nearly 50% of our total membership and a whopping 70% of our priests in Jesuit-run schools. These figures do not include those in houses for Ours, or in schools in mission areas. That would raise the percentages even higher.

As our age level goes up, and our youthful manpower goes down, the advisability of maintaining these institutions will doubtless continue to be debated. While our universities and colleges continue to be schools of reasonably good quality, they are ceasing to be Jesuit-manned schools. They use up 40% of the Province's priests, yet the Georgetown teaching faculty is now less than 3% Jesuit, and the other colleges (excepting the youthful Wheeling) have faculties around 10% Jesuit. These Jesuit faculty members, because they are older than the rest of the faculty, find it increasingly difficult to exert decisive influence on the student body (cf. Fr. Thomas Fitzgerald's remarks at the 1964 Woodstock Institute on the Society of Jesus and Higher Education in America). The various schemes for

infiltrating our own colleges (a chicken in every pot, a Jesuit in every department) which might have seemed beneath our dignity 10 years ago, may well appear beyond our capabilities 10 years hence.

The high schools, while they are in better shape as regards the ratio of Jesuit faculty, and probably as regards quality, may also begin to feel the press of age before much longer. If the old belief is true that regents are the backbone of our high schools, these schools may go into something of a decline as there are fewer and fewer regents to go around.

To look at the other side of the coin for a moment, some of the rasher current proposals for tearing down the schools and starting from scratch look just a bit silly coming from a 40 year old who is not getting any younger. While it would be sad indeed if the Province began thinking like an old man, it would be even sadder if it stopped thinking at all. And a thinking 40 year old who is moving into new fields will do so only very carefully. Or as Fr. Mark Bauer put it, the organism that survives the evolutionary process must first of all make sure it will be around long enough to do the evolving. Surely the Province would be much wiser to use at least some of our schools as a basis for new operations, rather than merely scuttling the works.

One final set of statistics may be of some interest in the re-evaluation process, and that is a comparison of the apostolates pursued by Jesuits in America and in Europe. It is generally true that the older a province is, the less of its manpower it uses in running schools of its own. And since the European provinces are definitely our elders (see Table 3 and the 3rd column Table 4), it could be that they are doing now what we will be doing some years from now—granting, of course, that the needs of the Church in Europe are not identical with those of the Church in the United States.

A comparison of Jesuit establishments here and in Europe (Table 5), then, shows an interesting pattern of similarities and differences. The number of retreat houses is roughly proportional here and in European provinces, as is Jesuit education at the secondary level and below. In higher education, however, there are extremely few Jesuit universities in Europe at present. Even the figures in Table 5, category 8, refer, in Europe, to smaller institutes rather than to

broadly-based colleges or universities. Another area of very considerable difference is in parish work. There are far fewer Jesuit parishes in Europe than in the United States. The fields where the European Jesuits seem to be proportionately stronger are in propaganda work, sodality, catechetical centers, writing, and publishing. In addition, they are well established in some apostolates that are just beginning to be explored here: specialized or "technical" schools (especially in Spain), social action and research centers, and student residences and centers where Jesuits come into contact with college students who are not attending Jesuit schools. To characterize the differences on the whole: European Jesuits have aimed at getting maximum results from limited manpower, and making existing manpower last longer through strictly scholarly work, while American Jesuits have been able to call on large manpower resources to assure depth in their institutions. The time may be coming when diminishing manpower will force us in the direction of the European example, willy-nilly.

Exactly what American Jesuits will be doing, and how they will accomplish their goals, is of course very problematic. But it would appear that the time is past when we can attempt to do nearly everything, merely because it is expected of us. It would further appear that large-scale planning and coordination will be indispensable to the careful husbanding of our resources. Perhaps the Province cannot avoid growing older, but at least it can grow old gracefully.

TABLE 1

Age Groupings In the Maryland Province, 1960–1966

	1960	*1961*	*1962*	*1963*	*1964*	*1965*	*1966*
Below 21	9%	9%	7%	9%	7%	6%	5%
21–30	27	25	25	24	25	25	24
31–40	28	28	29	26	27	25	25
41–50	17	18	19	18	18	19	19
51–60	11	11	11	12	14	15	16
Over 60	8	9	9	11	9	10	11
Average	35 yrs. 9 mo.	35 yrs. 11 mo.	36 yrs. 5 mo.	36 yrs. 7 mo.	37 yrs. 6 mo.	38 yrs. 9 mo.	39 yrs. 10 mo.

Source: Maryland Province catalogues of the given years.

TABLE 2

Age Groupings In the American Assistancy, 1966

	Md.	*N.Y.*	*Buff.*	*N.E.*	*Det.*	*Chi.*	*Wisc.*	*Mo.*	*N.O.*	*Cal.*	*Ore.*	*U.S.A.*
Below 21	5%	6%	8%	4%	9%	8%	8%	6%	6%	9%	6%	7%
21–30	24	25	22	18	22	27	29	29	22	23	25	24
31–40	25	20	20	22	21	19	19	18	24	22	21	21
41–50	19	19	18	19	16	17	19	16	21	17	17	18
51–60	16	19	20	23	16	15	13	18	15	17	17	17
Over 60	11	11	12	14	16	14	12	13	12	12	13	13
Average (Year and month)	39,10	39,11	41,2	44,6	40,0	38,6	37,4	39,5	39,5	39,9	39,6	39,11

Source: 1966 catalogues of the United States provinces.

TABLE 3

Age Groupings In Some European Provinces

	*Paris**	*England***	*Rome****
Under 21:	0%	4%	1%
21–30:	16	15	10
31–40:	20	16	18
41–50:	25	21	23
51–60:	21	21	24
Over 60:	18	23	24
Average:	45 yrs, 6 mo.	48 yrs, 6 mo.	50 yrs, 8 mo.

* Paris Province Catalogue, 1965.
** English Province Catalogue, 1964.
*** Roman Province Catalogue, 1965.

TABLE 4

Jesuit Personnel In Jesuit Schools: U.S.A. and Europe

	% of all Jesuits in schools	*% of Jesuit priests in schools*	*% of Jesuits who are scholastics*
United States	41.1%	58.5%	35.3%
Maryland	47.8	69.7	34.7
Buffalo	45.2	65.9	37.1
California	44.1	64.1	36.1
Wisconsin	43.3	60.0	40.4
Chicago	41.6	62.9	38.2
New England	40.2	53.0	27.6
Detroit	39.5	57.4	34.9
Missouri	39.4	58.0	38.3
New York	38.9	58.2	38.9
New Orleans	37.4	49.1	35.1
Oregon	34.4	49.7	36.5
Benelux	32.2	31.0	27.6
England	26.2	33.9	22.0
Spain	24.3	26.6	29.7
Ireland	23.9	29.0	27.5
France	15.4	17.9	18.1
Italy	12.3	16.5	14.6
Germany	10.5	10.3	22.3

Source: *Annuarium Societatis Jesu*, 1964–65.

TABLE 5

Jesuit Establishments In Europe and the U.S.A.

	Italy	*Spain*	*France*	*Brit.*	*Benelux*	*Ger.*	*U.S.A.*
1. Society administration	5	8	5	2	4	5	15
2. Houses of formation	25	38	10	12	16	8	43
3. Pastoral work	16	12	12	22	10	15	112
4. Propaganda	6	14	1	1	10	4	3
5. Retreat houses	13	23	11	8	9	3	31
6. Primary schools	11	46	14	22	13	—	49
7. Secondary schools	11	31	14	20	20	5	53
8. Higher studies	7	33	2	2	5	—	53
9. Seminaries	4	7	—	1	—	2	5
10. Technical schools	1	21	5	—	—	—	—
11. Student contacts	14	11	11	4	3	6	3
12. Social work	4	9	3	4	7	3	4
13. Writing and publishing	2	7	8	5	8	1	6
14. Residences	38	44	31	21	11	31	21

Meaning of categories: 1. Curiae, mission bureaus, infirmaries. 2. From the novitiate to the tertianship. 3. Parishes and mission stations. 4. Sodality, Sacred Heart and catechetical centers. 6. Parish primary schools and the lower years of the *collegio*. 7. High schools and the upper years of the *collegio*. 8. Colleges, universities, institutes of higher studies, scientific observatories, night schools, adult education, labor schools, etc. (One institution will be counted several times if it provides several of these services.) 9. Minor and major seminaries, not for Ours. 10. Trade and agricultural schools, mainly at the secondary level. 11. Student centers and residences, connected with non-Jesuit schools. 12. Social action and social research centers. 13. Writers' houses and editorial offices. 14. Permanent residences of Jesuits used for various apostolates.

Source: *Annuarium Societatis Jesu*, 1964–65.

MODERN RULES FOR THINKING WITH THE CHURCH

adaptation of Ignatian norms

Juan Masia, S.J.

The crisis confronted by the Church in the 16th century constitutes the context of the Rules for Thinking with the Church that St. Ignatius wrote as an epilogue to his *Spiritual Exercises.* He faced what we would call today the problem of dialogue within the Church. One of the conditions for such dialogue is recognizing God in every person and in the mystery of the Church in spite of their human limitations.

There are some basic Ignatian insights which might help us to meet our crucial postconciliar challenges of dialogue. However, his way of expression, which is tied up with the historical context of the Reformation times, might sound strange to the modern ear. This is why I have tried to adapt the Rules for Thinking with the Church. Since I intended to write an adaptation of the original text, I have kept the external form of a set of rules, and, at some important points, quoted Ignatius' words. They are taken from both the prologue and the epilogue to the *Spiritual Exercises* [22, 352-70].

1. To begin with, the spirit of dialogue, not polemics, should permeate our life and consequently characterize any discussion. "Every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false." The spirit of

dialogue demands that, before denying another's viewpoint, we make sure that we have understood it. If a statement seems to be false, "the one who made it should be asked how he understands it." If it is impossible for us to share another's opinion, we should at least show respect for his ideas and kindness toward him as a person.

2. If Christ is the center of our life, then what unites us is stronger than what divides us. Human and Christian maturity will enable friendships to co-exist with differences of opinion. The essentials that unite us must be especially stressed in times of change and adaptation. Our unity in essentials is more significant than our diversity in accidentals. If we "bite and devour one another" we will "be consumed by one another" (Gal. 5:15).

3. Both those who propose a new point of view and those who object to it should keep an extraordinary respect for truth, along with a sincere recognition of the limitations of their undestanding. The mere fact that a doctrine is not traditional and that its truth is only probable does not allow us to reject it as though it were proved false. Likewise, nothing merely probable must ever be affirmed as absolutely certain.

4. Moreover, not only the validity of the other's viewpoint, but also his good will is to be presumed until evidence to the contrary is found. In any case, to agree is often difficult. All possibility of dialogue rests necessarily upon the Christian attitudes of humility and charity.

5. When expressing an opinion within the Church, we must also respect the personal reputation of those involved. Prudence will dictate whether or not a public manifestation of an opinion is called for in a given situation. Great respect for the cultural level of the audience will prevent us from causing misinterpretations, especially when dealing with controversial problems.

6. The possibility of being wrong never disappears. No one holds the totality of truth as God holds it. This is why we should consider no merely human person as absolutely right. But, on the other hand, even those who are mistaken may to some extent share the truth. This is why we should not contemn anyone's opinion.

7. The respect due to history should make us appreciate the contribution of past generations. Each of them, learning from and

correcting the preceding ones, approaches closer to the truth. "For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her," (Vatican Council II, *Decree on Revelation*, No. 8).

8. We should endeavor to correct the defects of the past while realizing our own defects. Every defect is the exaggeration of a virtue. Certain aspects of the truth are overemphasized in every age. No generation can consider itself the last one of history. While correcting the overemphasis of our ancestors' virtues we must avoid the opposite errors. The result for the whole of mankind will be a better approach to the truth.

9. As far as possible, we should make sure that the spirit inspiring us is truly the Holy Spirit. His activity in us and His manifestation through the hierarchy are expressions of one single Spirit. For "in Christ our Lord, the bridegroom, and in His spouse the Church, only one Spirit holds sway, which governs and rules for the salvation" of men. But sometimes the Holy Spirit's suggestion to an individual person is considered with suspicion by the hierarchy. If it is a true inspiration, it will be recognized by its humble and patient attitude, accepting such troubles as a consequence of the mystery of the Incarnation prolonged in the Church. Humility, however, is not the equivalent of passivity. The individual should keep representing and asking for what seems to be more in accord with God's will.

10. Finally, we should think not only with the Church, but also in the Church, i.e., have a profound realization of our incorporation into the Mystical Body of Christ. Thus we will be "ready and prompt" to accept the consequences of the mystery of obedience in the Church. Obedience and authority are two aspects of one single mystery, namely, the mystery of docility to the Holy Spirit. Where such docility is not, there is neither true authority nor true obedience. In order that this mystery may be respected and achieved in the way intended by God and not in any other way, all the members of the people of God, laymen as well as hierarchy, must be as faithful as possible to the spirit of Christ which is the spirit of union.

A TIME OF CHANGE

Jesuits as beneficiaries and victims of change

RAYMOND C. BAUMHART, S.J.

FATHER GENERAL ARRUPE, in his first speech to the General Congregation which elected him, said, "We are in a historical situation marked by transition and, as in all periods of change, everything seems to be in flux." Later in the same speech he added, "Let us not forget that we are living in a period of historical transition which, in this respect, resembles greatly the period during which St. Ignatius lived." Just as every generation hears that it is living in the most calamitous times, just as every succeeding ten years of a Jesuit's life is referred to as "the dangerous decade," so every generation thinks that it is going through a period of unusual change. Nicholas Murray Butler started the story that Adam, as things began to happen after he had eaten of the apple, said to the woman, "Eve, we're living in a period of transition."

Nevertheless, there are indications that in our day the rate of change has accelerated, the tempo of transition has become more rapid. In the physical sciences, for example, the time span between an important discovery and its successful application has been rapidly narrowing; the interval for the electric motor was 65 years, for the vacuum tube 33 years, for the x-ray tube 18 years, for the nuclear reactor 10 years, for radar 5 years, and for the transistor only 3 years.

Let me document briefly the thought that this is a time of great change by recalling some of the innovations of the past decade. It is significant to note how many of them we would have described in 1955 as "impossible."

We are witnessing what has been called a "triple revolution"; in cybernation, in weaponry, and in human rights. The cybernation revolution is being achieved by combining the computer and the automated, self-regulated machine. One relevant example is the computerized teaching machine which provides teaching programs that are adaptable to the needs of the individual student. In some ways cybernation is reorganizing our lives according to the demands of the machine.

On the national scene, Congress has made it illegal for a public institution to refuse to serve a person because of the color of his skin. For the first time in history, the American people elected a Catholic as President. Recently, many states have approved the use of tax money to pay for the distribution of birth control information and implements.

Scientists have been responsible for the most spectacular innovations, especially those connected with space. We now take it very much for granted that men can travel at the speed of 20,000 miles per hour. In electrical engineering, things are developing so rapidly that many feel a graduate engineer's knowledge and skills will be 50% obsolete in ten years. Heraclitus was right: *panta rei.*

And there have been changes—less striking but significant—in the Church. The fast before Communion has been shortened; so has the breviary. Both the breviary and the Mass are now said in the vernacular. Who would have predicted that in our age Mass would be concelebrated, and that the epistle would be read from the sanctuary by a layman. Was there a seer among us who, a decade ago, envisioned nuns picketing around the country? As a result of Pope John's endorsement of ecumenism, Boston's beloved Cardinal speaks almost as often in synagogues and Protestant pulpits as in Catholic churches. And who could have guessed that a Pope would offer Mass in Yankee Stadium? *Tempora mutantur.*

Changes there have also been in our least Society. They are meaningful to us, though hardly earth-shaking. We can trace their beginning to the day when we stopped wearing birrettas in the

refectory. Now, we have become so lax that the Brother Sacristan does the deacon's wash without priestly help. As bell-ringer at the novitiate, I recall ringing the house bell twenty-seven times each day. Now, some of our houses have no bells. Who would have thought that the Chicago province would one day purchase a Hilton Inn, thus providing the scholastics with private rooms that have air-conditioning, wall-to-wall carpeting, and music piped into the room?

Changes in the Church

Customs change. A decade ago the minister of scholastics in our theologate forbade crew cuts; today there is no minister of scholastics, and the rector wears a crew cut.

Attitudes change. In 1955 Fr. John Courtney Murray's ideas about Church and state were not covered in the *De Ecclesia* course at one of our theologates, and permission to hold a seminar about his ideas was refused. In 1960 Fr. Joseph Fichter and others who were surveying the attitudes of young Jesuits were rebuked by superiors. Today, similar work is being encouraged by Fr. General, and a Jesuit psychiatrist has been interviewing the novices of Milford for scholarly purposes.

The thirty-first General Congregation has made some historic changes; it was the first to require a second session, largely because of a record number of *postulata*—1930 was the figure I saw. This great mound of *postulata* provoked a wry comment from one of the delegates: "What can we conclude from the large number of *postulata* which the scholastics have sent in? One desire inspires them all . . . it is clear that they wanted to keep us in Rome for the rest of our lives. This is how they wished to solve all the problems of the Society."

The Congregation made it look easy to change things, even the Formula of our Institute. With dispatch, the delegates changed a long-standing regulation so that news of the Congregation's activities, which heretofore had been strictly confidential, could be released daily to the press. They also declared that it is not contrary to our gratuitous ministry to receive Mass stipends or to accept royalties, honoraria, grants, and tuition fees. They further declared that the matter of the vow not to relax poverty, which is taken by the professed, concerns only professed houses and independent resi-

dences. As a consequence, ideas about adapting our vow of poverty to the times—a topic which many Jesuits had held could not even be discussed—were prepared by a committee for the second session. The Congregation also set up norms for requesting the resignation of a general, as well as a procedure for replacing him in an emergency despite his opposition.

The individual and change

To these changes in our social and economic environment in the Church and in our Society, what is the individual Jesuit's reaction? It varies, of course. No one favors every change; cancer is a change. And no one opposes every change. Yet the typical response seems to be increased resistance to change as one grows older. That's certainly my experience. Why does man resist change? Partly because it makes him feel insecure. Over the years he has acquired a hard-earned mastery over certain problems and areas of knowledge. Knowing how to handle whatever may be required in situations which he is likely to face, he feels secure. Then along comes a change, and his habits and skills are, or may be, inadequate. He no longer feels comfortable. Threatened and consequently fearful, he is tempted to run from the change. If he cannot run, he defends himself by fighting the change. Resistance to change is less intellectual than emotional. And fear is a strong emotion.

One touchstone by which reaction to change can be predicted is its relation to one's skills and area of competence. We tend to be more favorable to change in things of which we are spectators or consumers than in things of which we are producers. The owners of wagon teams fought the introduction of canals in the early history of this country. Then the wagon drivers and canalmen opposed the coming of the railroads. Later the railroads fought the car and the airplane. But all along, those who journeyed in these constantly improving vehicles approved the changes.

If a change happens to somebody else, it's progress; if it happens to me, it's a problem. Maybe this is a double standard, but it's understandably human. The farewell message used by Mexican villagers is: "May you go with God and may nothing new happen to you." Some mornings we would welcome that greeting as we walk into the classroom or office. Yet when nothing new happens in the life of an organization or a person, the result is stagnation. A

static existence leads to a torpor of mind and spirit. Unless a man stays flexible, adaptable, by forty he can crystallize into what someone has aptly called "a young fogey." Every good change is a kind of rebirth, a sip from the fountain of youth.

Would that we could keep the resilience of youth, the capacity to learn and grow which the young display. Pediatricians have commented favorably on the large number of very difficult skills which a child develops before he is five years old. If you have ever watched an adult polio victim try to re-educate himself to walk or to eat, you know why the pediatricians are amazed at the young.

Fr. Walter Ong has suggested that a useful index of maturity is the ability to face the unknown with a modicum of equanimity; in other words, the mature man can live with change. In a similar vein, it is obvious that if a teacher cannot handle change in his own life, it is unlikely that he can prepare students to cope with it in theirs. It is very important that universities produce graduates capable of meeting the demands of changes that involve their knowledge and skills, persons who will not be imprisoned by a too-rigid education.

Change and the group

In addition to individual resistance to change, there is also group resistance. A change is introduced into a going organization, not into a vacuum. So it disrupts an entire structure of relationships. When feelings of insecurity are communicated within the group, they are intensified.

In any large organization, including a university or a religious order, individuals are gradually tied down to elaborate institutional patterns. These patterns increase their efficiency but reduce their mobility, and probably generate a bias for the status quo. Fr. Fred Henley describes this bias with the phrase, "whatever has been, will be." Such an attitude does not welcome change.

A large organization also seems to breed an intolerance of diversity. While there are reasons for all to "say the same thing according to the Apostle," there are times when it is more important for some to say different things. To encourage diversity, a certain climate is needed. My limited experience suggests that a climate which stimulates "loyal opposition" is not usually present in our houses.

Change requires innovation, to which there seems to be built-in

opposition within the Church. We can see it in certain familiar phrases. The opening words of Pope Leo XIII's celebrated encyclical, *Rerum Novarum*, are rightly translated "revolutionary change." The phrase is classical, used by Cicero, and has a set meaning—which is why Pope Leo used it. The point is that, to the Roman mind, new things were suspect. Rome was conservative, and it continues to be so. As always, there is reason for the Church's attitude. The new involves the possibility of error, and error in certain matters is repugnant to the Church. Revelation, the faith handed down to the Apostles, is unchanging; there has been and will be nothing added to the deposit of faith. It is a crucial function of the Church to guard this deposit delivered to her by Christ. But there is dogmatic development, and there are new emphases in the Church's teaching resulting from social, economic, and political movements; the recent developments in her teaching about the immorality of segregation and nuclear bombing are good examples.

Of course, the Church as a social institution must, and does, adapt to the changing ways of every generation. The Church of today is a far cry from the Church of the Catacombs. But Paul Tillich may have been accurate in writing that since the Counter-Reformation Catholicism has been fighting a defensive war. There is about many Catholics, clergymen included, a touchy defensiveness, as though we are running scared. Perhaps we have not fully grasped the notion that "the spirit of Christianity must continually form itself anew and differently in each age," as Karl Rahner expressed it.

Thus far the arm-chair analysis of forces in the individual, the Society and the Church which incline most of us to resist change. Despite our resistance, it is clear that our lives will continue to be affected by innovation. There is no stopping the young or the scientists. Scientific findings will, for instance, require us constantly to revise the content and method of our teaching. It won't be long before students will have a choice between a Jesuit teacher and a teaching machine which can carry on a conversation about the material taught in some basic courses.

In the Church, the doctrine of collegiality may make some important differences in the autonomy of the activities of religious orders. Probably there will be some relaxation in the Church's laws

concerning priests who have given up priestly practice, attempted marriage, and are living as head of a family. And if you give odds, many will wager that the Church's position on birth control will be modified within five years.

Jesuits as innovators of change

Up to this point, we have considered change from the view-point of those affected by it, namely, ourselves as beneficiaries or victims. Nevertheless, much of what has been said can be predicated with equal validity about changes of which we are the agents, that is, changes which we effect. Obviously, both teachers and administrators are change-inducing agents. Let us turn to a few thoughts about the actions proper to change-inducers, for if these men perform their role effectively, there will be a minimum of resistance to the changes.

To innovate, a man must have a clear idea of the setting in which the change will take place, that is, the history of the matter and the reasons for existing rules or customary behavior. Chesterton says somewhere that no one should be allowed to tear down a fence until he knows why it was put up. Once a man is convinced of the desirability, reasonableness, and practicality of the desirability, reasonableness, and practicality of a certain change, he must decide how to bring it about. The planning should include steps which will be taken beforehand to explain the change to all involved parties, efforts to persuade probable opponents of the change, and a rough time-table.

With typical Jesuit emphasis on a logical and reasonable approach, Ours usually watch the "what" and the "why," but often attach less importance to the "how." Since much of the opposition to change is emotional, the "how" can be very important. An older member of my Province told me that the reason for an anti-liturgical attitude among his classmates was the way that an early liturgical fan tried to push the liturgy down their throats.

A person whose responsibility it is to promote change can easily agree with the sentiments voiced in the prayer: "Lord, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

This prayer leads us to some spiritual considerations. Granted the continuing fact of change, and an inclination to resist it, so what

spiritually? As the celebrated ascetical phrase has it, "Quid hoc ad aeternitatem?"

For a Christ-like acceptance of change, a person's attitude is crucial. If one has ever lived near a lake during the summer, he must have noticed, when a north wind is blowing, that one boat will sail east while another, using the same wind, will sail just as rapidly west. The boat's direction depends on the way its sails are set. A person's attitude is like the set of a sail, and change is like the north wind. Confronted by change, the person with a flexible, receptive attitude can sail closer to God. Another person, with a rigid, defensive attitude may sail away from God. The Pentecost Sequence puts on our lips this relevant request to the Holy Spirit, "Flecte quod est rigidum" (make pliable what is inflexible). The Sequence parallels inflexibility with uncleanness, ill health and inconstancy—all are apparently undesirable qualities for the spiritual man. We also pray to the Holy Spirit that we might be "re-created," and that He might "renew the face of the earth." Perhaps it is not stretching too far to refer to the Third Person of the Trinity as the "Spirit of change."

In search of a saintly exemplar of the Christian attitude in the face of change, we might choose St. Joseph. First he adjusted to Mary's mysterious and unexplained pregnancy, then to an anxious trip to Bethlehem, and then to a sudden, angel-urged excursion to Egypt. Joseph certainly displayed a praiseworthy tolerance for change.

We are sons of Ignatius. What was our father's attitude toward change? Surely he would have measured every proposed change by the yardstick of the Society's apostolic end. Will the change be for the greater glory of God? If so, then let's do it, do it at once, and do it well. *Tantum-quantum* was his rule of thumb, and he expected it to be ours. He wanted his sons to be apt instruments for the hand of God. Our changing times require instruments that are strong, yet flexible, like steel that has been annealed.

With regard to changes decreed by the Church, Ignatius told his sons to think with the Church. With regard to changes decreed by Fr. General or the General Congregation, Ignatius expected his sons to be obedient, assuming always the right of representation. He knew that his followers would vigorously oppose any changes

which they thought harmful to the goals of the Society. But once an issue had been discussed and a decision made, for or against change, Ignatius expected the members of the Society to fall into line and ride hard to implement the decision. Much Jesuit thought and discussion has centered on obedience of the will and blind obedience. My impression is that the Society's apostolic efforts would be more effective if we had more of that lowest degree of the virtue, obedience of execution.

In 1957, on the occasion of the centenary of the arrival of Jesuits in Chicago, a successor to Ignatius, Fr. John Baptist Janssens, wrote a letter to the members of the Province. In it he commended Loyola University for "providing leaders for the Church and for the legal, medical, and business life of what has now become a powerful metropolis and the largest Catholic center in the country." He also reiterated the words of the Jesuit Provincial of the Chicago area in 1857: "Remember why we go to Chicago, it is for the good of religion, the good of souls." That exhortation can serve as our yardstick for deciding whether a proposed change should be initiated or not: is it for the good of religion, the good of souls?

Fr. Janssens' successor, Fr. Peter Arrupe, directed us to prepare for change in words spoken on May 25: "This is an age of transition and change. . . . We must adapt but in an organic way, and this may take time. But we must move with confidence and with courage." To which may we all say Amen.

REPORTS

In February of 1966, Rev. Fr. Provincial John J. McGinty, S.J., appointed a number of committees to study contemporary problems facing the New York Province. Printed reports of these studies were widely circulated to members of the New York Province for their personal use. The editorial staff of WOODSTOCK LETTERS *felt that it would be of some interest and use to Jesuits of other provinces if the results of these studies and the recommendations of the committees were made available. The present issue features excerpts from the reports of two of these committees: the* Report of the Committee on Prayer *and the* Report on Communications Within the Society.

The report on prayer contains a summary of questionnaire findings on present Province attitudes toward the practice of prayer and a set of proposals for fostering the prayer life of the Province. The conciseness of the report on prayer permits us to reprint the text almost in its entirety. The second report is a lengthy and thorough document from which we have selected the summary conclusions and recommendations for improving communication. Hopefully the results of similar reports from other provinces will appear in future issues.

COMMITTEE ON PRAYER

As a preliminary step in reviewing the question of prayer in the New York Province, the committee made a survey to determine what were some significant questions to put to the individual Jesuit. In this preliminary survey, a member of the committee led a discussion in each community of the Province; groups of theologians, regents and brothers worked out suggestions; written comments were invited and received from individuals. On the basis of this investigation, a brief questionnaire

was composed. It asked fourteen questions about conditions or factors which, in an individual's judgment based on his own experience, actually help or perhaps would help or effect his prayer. In addition, each Jesuit was invited to append further reflections on prayer in his own words. The only identification asked of respondents was self-classification in one of several categories ranging from "a novice" to "a brother with final vows" or "a priest ordained more than fifty years."

The questionnaire was sent out in May, 1966 to 1,392 Jesuits who either belonged to the New York Province or resided in its territory. A total of 773 Jesuits (56%) answered. Of these, 10 did not give answers directly to the questionnaire, and 5 answered too late to permit including their replies in the computation. Consequently, the findings here reported are based on 758 questionnaires returned. Approximately two-thirds of these returns (about 510) had reflections appended in the respondents' own words.

A breakdown of the respondents shows that replies came from the following: 40 novices, 33 juniors, 77 philosophers, 74 regents, 35 theologians not yet ordained, 38 brothers, 288 priests ordained up to 20 years, 161 priests ordained 21 years or more, 12 who failed to classify themselves in one or other of the above categories. The responses revealed the extent to which experience varied from man to man; views were not unanimous on any given question, even within a given age category. Yet, certain trends or convergences did appear. The committee's recommendations are based on the returns.

Summary of questionnaire findings

Of the 758 Jesuits who answered the questionnaire, 586 (77%) thought their prayer would be helped if they were free to determine the time of day for their own "formal prayers," i.e., private prayer such as meditation and examen. Those disagreeing were chiefly brothers with final vows and priests ordained more than twenty years. The great majority of those in other categories tended to agree rather strongly with the statement.

While 162 out of 758 disagreed with the statement that their prayer would be helped if "formal prayer" were held to a lesser amount of time than is presently prescribed, the dissenters came in greatest part from among the novices, philosophers, brothers with final vows, and priests ordained more than twenty years; regents and priests ordained less than ten years were particularly strong in agreeing that less prescribed time would help.

Almost four hundred (398) agreed explicitly with the statement that their prayer would be helped if they were held to some formal prayer every day but were free to determine the amount each day; of the 247 disagreeing with that statement, 111 came from among the total of 192 brothers with final vows and priests ordained more than twenty years.

A total of 521 expressed disagreement with the statement that "it would help my prayer not to be held to any daily formal prayer, but to be free to determine each day whether I will give any time to formal prayer," while 126 (16%) agreed.

Of the 288 priests ordained twenty years or less who answered the questionnaire, 176 (61%) thought it would help their prayer to have the reading of the Office commuted regularly to a corresponding time of spiritual reading; 88 (55%) of the 161 priests ordained more than twenty years thought such an arrangement would not help their prayer.

Though a large number (220) gave no opinion on a statement that lightening one's workload would help his prayer, three out of four (409 to 129) who answered this question said they did not think their workload was that much of a problem.

A large number (336) expressed the belief that greater freedom in choosing a spiritual director would help their prayer; while 265 (35%) of all respondents expressed no view on the matter, there was notable agreement with the proposition in some categories—novices (50%), juniors (64%), philosophers (70%), regents (69%), theologians (69%), all brothers (70%).

As to whether it would help one's prayer not to be obliged to attend litanies, two out of three who expressed an opinion thought that their prayer would be helped; only 14% of all the scholastics not yet ordained and 20% of all priests ordained less than 20 years expressed disagreement with this view, but 43% of all priests ordained more than twenty years stated they did not agree that their prayer would be helped if they were not obliged to attend litanies.

A total of 729 out of 758 felt that having a clear understanding of what it means to "find God in all things" is or would be at least fairly important in helping their prayer; felt to be quite or very important, 700.

Again, 498 viewed informal discussion of prayer and spiritual matters with other Jesuits as quite or very important for their prayer; only 67 out of 758 felt it is or would be unimportant.

Similar proportions attached roughly the same degree of importance to (a) discussion of prayer and spiritual matters, in relation to one's personal state, with a priest; (b) making the daily examination of conscience.

Slightly less than half of those expressing a view on the actual or potential importance for their prayer of praying at times in small groups, along the lines of the *collatio* or "meditation in common," felt it would be of some importance; only 11% felt it would be very important; greatest openness to this sort of practice appeared among younger Jesuits in the novitiate, philosophy and regency.

Finally, 672 declared that the spiritual formation they received in the Society was of importance as a help to prayer.

Committee recommendations

1. That under the direction and with the interest and concern of the superior for each Jesuit as a person and an individual, he be allowed to make his formal prayer (meditation and examen) at those times of day he finds most conducive and to spend that amount of time in formal prayer which, with experience and direction, he has discovered makes him an effective apostle.

2. That superiors make it possible for the individual Jesuit, especially a brother or scholastic, to pick out freely as his spiritual director a priest who understands his needs and aspirations. In the area of prayer, group training gives insufficient attention to individual needs and graces, and it is the younger Jesuit especially who appreciates a spiritual director who makes the life of prayer relevant to his apostolate. Often such a spiritual director will be one doing the same or nearly the same work as he is.

3. That it be made possible and a matter of public knowledge that any Jesuit priest can, for good reason, obtain a long-range commutation by which he may regularly substitute a corresponding time of spiritual reading for the prescribed reading of the Office. The "spiritual reading" could be the Scripture, the liturgy, even the breviary itself, not, however, with an eye to covering the requisite pages, but with an eye to spending the requisite time reading and reflecting prayerfully.

4. That those of the Society who have influence in the matter work for an official breviary that would be shorter than the present one and better calculated for meaningful recitation and prayer (e.g., better choice and translation of hymns, less repetition, etc.).

5. That the sense in which a Jesuit can "find God in all things" be clarified through further historical study and through a sharing of personal experience, especially in conversation with fellow Jesuits. Both

the objective answers to the questionnaire and the numerous comments made when the answers or on other occasions indicate that most of the Jesuits of the Province find it very important for their prayer to understand what this phrase means concretely in their individual lives. Many feel they have not reached a sufficiently clear understanding. Our semi-monastic type of training still tends to make us dichotomize prayer and "the spiritual life," on the one hand, and work and study, on the other. As a result, we are often unsatisfied with our various personal syntheses.

6. That the Jesuits of the different communities take steps to find ways in which the community, as a community, can pray together. This recommendation, like the preceding one, corresponds to a need felt by many in the Province. However, like the preceding one, this recommendation is regrettably vague. The committee confesses to seeing no specific proposal it could recommend across the board for the whole Province.

As a form of communal prayer, the *collatio* has helped a good number, often to their surprise. But even among the scholastics who responded, over one-third thought that it would not be important in helping their prayer. The attitude of older Jesuits is much more reserved. It cannot be recommended as a form of prayer for the community as a whole. An occasional concelebrated community Mass, e.g., just before feasts, seems like a good idea, if kept optional for the individual. It would seem advisable to have more than one form of community prayer, and it does not seem necessary that there be some every day. One thing is clear: litanies do not meet the need of community prayer, just as they do not help the prayer life of the majority of Jesuits. One might add that such forms of prayer as the traditional external devotions (to our Lady, the Sacred Heart, the saints, and the various benedictions and novenas) have changed their significance for many of Ours. Some consideration must be given to reviewing this area of Christian life.

The reactions throughout the Province to the present study testify to the extraordinarily live desire of the individual Jesuits for true prayer. What underlay the reactions—as it does our recommendations—were certain convictions. We need prayer and formal prayer. Prayer is a supernatural act, primarily the work of the Spirit. "You cannot say the name of the Lord Jesus except by the Spirit." Prayer requires faith and increasing faith, which the Spirit gives. Likewise the experience of Ours brings out the teaching of Vatican II that the liturgy does not exhaust

the fonts of Christian piety. Private (personal) prayer is also required: "when you pray, enter your room, close the door and pray to your Father in secret." The committee has neither ambition nor competence to evaluate the prayer life in the Province. But no one who has had the contacts we have had in preparing our report could fail to be impressed by the signs of genuine union with God which so many of Ours have, through God's help, worked out for themselves.

But what has been a primary obstacle to present-day Jesuits' working out their union with God and what stands before them as a primary obstacle to future development is the double standard that exists in the Society on this matter. One standard is what is officially proposed as ideals and rules: two or three hours of daily prayer, the "prayerful" reading of the Office, the "helpful" spiritual direction available from the fathers named to the post, the time order posted, and the "community prayer" of litanies. The other standard is what the majority of Ours have found by experience makes for a fruitful prayer life. What they have found is not an easier or less demanding way, but it is a more meaningful and effective way for one who is trying, in our times, to be a man of God. Incidentally, it is, in several respects, closer to the way St. Ignatius, in his times, practiced and recommended.

There has been recently a movement toward modifying the official standard (e.g., in according more freedom in choosing the hour of Mass). But the official standard still blocks and hinders the Jesuits of the Province from developing further their life of prayer. It infects conferences, exhortations, writings, community planning and discussion, consultation of superiors and directors, and even informal conversation concerning prayer. As a persistent background, it gives little help to the man working out his prayer, but rather saps his energy by giving rise to discouragement, guilt feelings, or alienation from the Society. For a few conspicuous and unrealistic prescriptions can obscure the far larger and more valuable tradition of the Society on prayer.

This is the point of all the practical recommendations above and *the* point we want to make. We urge as strongly as possible this preliminary step: that the double standard that has come to prevail in the matter of prayer be eliminated and that we face singly and squarely our real needs and possibilities. This means that those in a position to do so—including the General Congregation—exercise leadership and present only those rules and directives that promote the authentic prayer life viable for a Jesuit today. It means that each of us recognize the deep concern of the others for prayer and thereby have confidence to discuss it for-

mally and informally and to create gradually in our communities, despite our many strong differences of opinion, the atmosphere and practical conditions most conducive to prayer.

Richard Braun, S.J.
Thomas Burke, S.J.
Francis Fahey, S.J.
Robert McGuire, S.J.
John Milhaven, S.J.
Robert Mitchell, S.J.

COMMUNICATIONS WITHIN THE SOCIETY

The work of the various committees formed to study different problems facing the New York Province today was defined by Rev. Fr. Provincial as being primarily educative for the rectors of the Province, and secondarily to provide information on topics which will be raised at the next session of the General Congregation and also be the subject of community discussions throughout the Province.

In specifying the particular work of this committee, the area of investigation assigned was communications on all levels, both horizontally and vertically. The committee was instructed to look into the problem of opening up internal channels of information and promoting the free circulation of ideas among Ours. It was hoped that the recommendations of the committee would lead to more cooperation between individual houses and individual projects and thus to the development of a common bond, common purpose, and common spirit, in brief, to a sense of community throughout the whole Province.

The committee met five times from February to June, 1966. The early meetings were mainly discussions of the problems of communications in the Province. Later meetings were concerned with the more practical aspects of arranging visits to individual houses to conduct group discussions and of preparing the questionnaire, which was sent to a representative sample of the Province. The final meeting of the committee took place over the weekend of June 24 to 27. The agenda for the final meeting was to assemble all the information and ideas which had been collected through the discussions of the committee, the visits to individual houses, and the returns of the questionnaire, and to plan the final report of the committee.

Communications as the object of the study of the committee was understood as the process by which Jesuits share information and knowledge with their fellow Jesuits. In the study of this process the attention of the committee has been focused on the question of whether such sharing actually takes place and on the particular means by which it is accomplished, e.g., letters, meetings, consultations.

VERTICAL COMMUNICATIONS WITHIN THE WHOLE SOCIETY

We understand vertical communications as communications between subjects and superiors, and hence we understand this particular area to deal with communications between Very Reverend Father General and his Curia and the whole Society.

Conclusions

1. Father General has the ability to increase greatly the sense of unity and universality of the Society.

2. In the ordinary, day-to-day administration of the Society this is not achieved, in the sense that most Jesuits feel that his directives and decisions do not have much influence on their life and work.

3. In this area there is definitely a problem of generations. Means of achieving unity, which were successful in the past, as shown by the response of older Jesuits, are not as effective with younger men.

Recommendations

1. Insofar as possible, through the assistance of an adequate and competent staff, Father General should be freed from the routine chores of administration, in order that he may devote his time to the task of unifying the Society and instilling in all its members a fuller realization of the service which the Society is to render to the Church in the modern world. In this connection we strongly recommend more visits to particular areas, such as the recent visit to the United States.

2. Means should be adopted to bring Father General into closer contact with the ordinary working Jesuit.

a) Well in advance of the time when the consultors of each house are to write to Rome on the state of their community, a community discussion should be held with the explicit purpose of examining this question and making suggestions. The minutes of this meeting could then be sent to Rome and the consultors in

writing their reports could comment on these, as well as treat of any other matter they deem necessary.

b) Unless there is an explicit reason for secrecy, any communications which superiors receive from Father General should be known to the whole community. Further, on occasion, Father General should write an individual letter, not a form letter, to a community as such.

3. After hearing Father General's talk at Fordham and knowing all the work which went into the Vatican Council and the sessions of the General Congregation, a letter to the whole Society on the Society in the light of the Council and the Congregation is anxiously awaited soon after the close of the Congregation. It is hoped that such a letter will be, on the one hand, more instructional than exhortatory, and on the other hand, more concerned with general principles and directions than with minute details.

VERTICAL COMMUNICATIONS ON THE PROVINCE LEVEL

This area is understood to deal with communications between the Province and Rev. Fr. Provincial. The area is divided into communications between Fr. Provincial and individual Jesuits and communications between Fr. Provincial and the works and communities of the Province.

A. Communication Between Fr. Provincial and Individual Jesuits.

Conclusions

1. Personal contact with Fr. Provincial, the opportunity to discuss their works and their personal life with him, is desired by most, but not all, of the members of the Province.

2. The need for this is felt much more acutely by the younger men, especially the scholastics, than by the older men.

3. By the very size of the numbers of men involved this is a huge burden for Fr. Provincial.

4. The present indirect means, *informationes*, consultations, etc., which are used to learn more about men, do not fill this need.

Recommendations

1. Insofar as is possible, through the assistance of as large a staff as may be required, Fr. Provincial should be freed from the routine details of administration so that he will have the time to devote to visiting the individual houses and seeing the individual men in a leisurely and mutually satisfactory manner.

2. That the following changes be made in the order for the visitation of a house:

a) The customary exhortation be replaced by a concelebrated Mass, with the priests free to concelebrate or not, and with Fr. Provincial giving the homily.

b) A community discussion be held at the beginning of the visitation to consider the work of the community, its effectiveness and its needs.

c) Personal private interviews with Fr. Provincial be optional, with the understanding that Fr. Provincial may call in anybody or everybody, if he so desires.

d) In the course of the individual interviews the substantial points of the traditional manifestation of conscience be discussed, but informally, instead of in a catechetical fashion.

e) That at the conclusion of the visitation Fr. Provincial give a conference on the results of the visitation and invite discussion from the members of the community.

f) That after a suitable period of time for reflection and prayer a letter be sent to the community summarizing the results of the visitation.

g) That such visitations should be held even in houses located in another Province, if there are a substantial number of members of the Province in such a house.

3. That the following changes be introduced in the system of *informationes*:

a) That the questions themselves be restudied with the purpose of replacing questions that are ordinarily impossible to answer, and of introducing questions more directly suited to the purpose for which the *informationes* are being sought.

b) That among those to whom *informationes* are sent some of the persons' contemporaries always be included, at least from regency on.

B. Communications Between Fr. Provincial And the Works and Communities of the Province

We feel it is appropriate to quote here a comparison between traditional and new directions in organization theory by Hebrert A. Shepard (*Journal of Business* 29/4 [October, 1956]):

Traditional Theory	New Direction
1. Wide Participation in Decision-Making Rather than Centralized Decision-Making	
If the organization has been properly designed with rational delegation of authority and responsibility and clear and correct specification of tasks and goals at each level, the only important decision making to be done concerns major changes in the organization's course; these are clearly the responsibility of top management; in fact the whole point of organization design is to reduce the necessity for decision making at lower levels.	People resist tasks, goals and changes which are imposed upon them and show a good deal of creativity in developing methods of resistance; they want to perform tasks, set goals, and make changes for ends to which they are committed; they are committed only to the kinds or organizations which belong to them—"belong" in the sense that the members have some power of decision in areas that affect them; under these circumstances creativity is used for achieving organizational goals rather than for self-defense against organizational rules.
2. The Face-to-Face Group Rather than the Individual as the Basic Unit of Organization	
The organization is a pyramid of superior-subordinate relations; responsibility and authority are delegated to individuals; no two individuals should have overlapping responsibility.	The organization is a large group composed of numerous interlocking subgroups; the interdependence of jobs must be matched by an interdependence of the organizational members; the supervisor's main responsibility is maintaining communication between the managerial group of which he is a member and the work group of which he is a member; within each group all problems affecting the group's work must be shared openly.
3. Mutual Confidence Rather than Authority as the Integrative Force in Organization	
The organization proceeds on the basis of systematic order giving and checking from top to bottom of the hierarchy of superior-subordinate relations; the orders are designed to produce behavior which will contribute to the	Mutual confidence refers to a supportive atmosphere and a set of procedures which insure, on the one hand, that individual merit is recognized and, on the other, an absence of intrigue; standards of performance and

attainment of the organization's goals; hence obedience to authority is the integrative force in the organization.

responsible membership must be group-shaped and group-supported; however, this degree of group responsibility can be maintained only if the same degree of confidence and support exists in inter-group relations; that is the supervisor must be an effective member of both groups.

4. Growth of Members' of the Organization to Greater Responsibility Rather than External Control of the Members Performance of Their Tasks

Supervision should be production centered rather than person centered; the task is central and permanent; people are replaceable; the supervisor's job is to see that people do the job as it should be done.

If a person accepts responsibility for getting the job done, the supervisor's task is one of giving training and help rather than of policing; hence the supervisor's main responsibilities are to provide a setting in which people are willing to accept responsibility and to aid them in developing their capacities to the fullest possible extent.

Conclusions

1. By and large, Jesuits in their work feel out of contact with Fr. Provincial and remote from him.

2. Such contact is greatly desired since the decisions of Fr. Provincial are recognized as being of importance.

3. The desire for such contact is stronger among younger men than it is among older men.

4. Indirect contact with Fr. Provincial through immediate superiors has not achieved the desired result.

5. Whatever contact there is, or should be, through the Province Consultors has not achieved the desired result.

Recommendations

1. The recommendations already made in the preceding section concerning the communication of Fr. Provincial with individual Jesuits are reaffirmed.

2. We commend for the consideration of all, both those in a supervisory capacity, superiors, headmasters, deans, etc., and those subject to super-

vision, the serious consideration of the ideas presented by Shepard in the comparison quoted above. Since communication is a two-way street, these ideas have implications in both directions.

3. Since the local superior is the normal contact between the community and the Provincial and the Province, we strongly approve the regular meetings of rectors and superiors of the Province which have already begun and make the following recommendations concerning them:

a) That well in advance of these meetings the agenda be sent each community and all members of the community be invited to submit any ideas they may have about topics on the agenda or about topics that should be on some future agenda;

b) That, whenever an item has been presented at the request of some individual, the man who presented it be required to report back to the one requesting this on the fate of his item;

c) That as far as possible the minutes of these minutes be made available to all members of the Province.

4. Since special groups of consultors for Fr. Provincial already exist, e.g., colleges, high schools, we recommend that lists of all such groups be published and that all be encouraged to contact them on any matter they wish discussed.

5. We recommend that consideration be given to the question of the extent to which the Province Consultors are to act as a channel of communication between the Province and the Provincial. If it is determined that this is to be one of their principal tasks, measures will have to be taken to improve the effectiveness of this means of communication.

VERTICAL COMMUNICATIONS ON THE LOCAL LEVEL

Vertical communications on the local level is understood to refer to communications between the superior and the community in local communities. This is again broken up into two parts; the contact of the individual Jesuit with the local superior and the part which the community plays in the decision making for the community.

A. Contact of the Individual Jesuit with the Local Superior

It was noted that the practice of manifestation seems to have disappeared, at least for priests. It was felt that perhaps the name is bad and creates a false impression of what is supposed to happen. The committee agreed that there should be an opportunity for the subject to

discuss his work with the superior, to tell the superior of the problems and difficulties he is encountering both in his work and in his personal life, to give the superior knowledge so that he can make informed decisions. In the same context it was brought out that the main burden of public relations for the institution devolves on the superior. The result is that superiors more often than not must be absent from community activities and are engaged outside the house when the community is free, e.g., in the evening.

Conclusions

1. Subjects do not question the sincerity and dedication of superiors.

2. Everybody appreciates the difficulties which superiors face in running our various institutions, which in many cases have become extremely complex business operations.

3. The consequent preoccupation of superiors leaves little time for close personal contact with the individual Jesuits of the community and this personal contact is missed.

Recommendations

1. Superiors should be given an adequate and competent staff for handling the ordinary running of the institution. If competent Jesuits are not available, then professionally trained laymen should be hired.

2. Communities should come to the aid of superiors and relieve them, as far as possible, of the onerous and, thus far, lonely burden of public relations spokesmen. On numerous occasions some other member of the community can fill a speaking engagement or attend a function as the representative of the institution, thus freeing the superior for more important business.

3. Superiors should set aside specific periods of time in which they are available to the members of the community both for granting permissions and for longer interviews concerning a man's work and personal life. Many Jesuits do not need frequent interviews, others do. Once sufficient time has been set aside, using good human sense the superiors will be able to satisfy the needs of all. This would also make it possible for men to see the superior promptly, when the need arises.

B. Community Participation in Decision-Making

The participation of which we are speaking consists of sharing with the superior the preliminary tasks of isolating the problems, gathering information, and exploring the possible avenues of solutions. If a con-

sensus develops, the superior has been greatly helped. If a consensus does not develop, then the superior must decide, but only after the community has helped him with the necessary steps preliminary to a decision.

Regular community discussion meetings were touched upon in the community discussions which the committee conducted. At Shrub Oak the committees composed of faculty and students to discuss community problems were highly praised. The need for training in communications was also brought out. The traditional means, speech work and composition, for expressing one's ideas have fallen into disuse. There is need for training in group dynamics and the elementary principles of team work. At Auriesville it was noted that there are some men who will never speak up in a discussion and, hence, that there must be a provision for written communication or private interviews to allow them to express their views. Fr. John J. McMahon called attention to an item in *Acta Romana* (14[1965]630, No. 10) in which discussions are prescribed for houses of study. He noted that this is the first official approval for discussions of any type.

Conclusions

1. There is a very widespread desire for what the faculty of Shrub Oak, in their position paper, call "meaningful participation in decision-making."

2. This participation by and large does not exist.

3. The traditional means for attaining it, i.e., house consultors, contact with the community on the part of the superior, either have not been used or have not been effective in most of our houses.

4. The community discussions held during the past year offer a highly popular means of attaining such participation.

Recommendations

It is recommended that:

1. At least once each year there be a conference to inform the community of the financial situation of the house.

2. The following steps be taken to make the house consultors a more effective channel of communications:

a) The list of consultors be published, so that everyone knows who they are and also understands that, if they come to them with the request that an item be brought up in a consultors' meeting, the consultors must bring it up.

b) Consultors' meetings be announced to the community well in

advance so that everyone will be reminded of this opportunity to have their opinion or suggestion discussed.

c) Insofar as possible, the agenda for consultors' meetings also be announced to the community and their ideas and suggestions be solicited.

d) When a consultor has brought up an item at the request of a member of the community he report back to the man that he has done so and, if the matter is such that the decision can be made known, he make it known, without, however, revealing the details of the discussion.

3. The following steps be taken to make the community discussions more fruitful:

a) In each community a man be appointed to serve as the coordinator of these discussions. He should be someone trained in group dynamics or at least willing to study the subject.

b) The man so appointed serve as a clearing house for suggestions for the agenda of these discussions and also as a means for anyone, who does not wish to speak at the discussion, to have his views heard either orally or in writing.

c) Well in advance of a scheduled discussion an agenda be prepared and posted so that everybody will have the opportunity to give some thought to the topics to be discussed and to discuss them in smaller groups.

d) Effective means be used to keep the discussion on the proposed topics, to limit the amount of time for individual comments, and to get as many of those present as possible to participate.

HORIZONTAL COMMUNICATIONS ON THE LOCAL LEVEL

In order to avoid trying to handle too much at one time this area is broken down into three parts: teamwork, the problem of age groups and grades, communication between individuals.

A. Teamwork

The question taken up in this area is the question of the extent to which we work together to form a coordinated team in striving to attain our goals.

Conclusions

1. Although on occasion our communities work together as a team to

attain some common goal, by and large, this is not the case.

2. The knowledge we have of one another's work and the interest which we take in it usually does not exceed a polite, gentlemanly acquaintance.

3. The normal situation is that each man is given a particular task to perform and pretty well left to sink or swim.

Recommendations

1. In the process of formation some attention must be given to group dynamics and to the fact that on almost all levels Jesuits are involved in working together for common goals, in the Church, in the Society, in the Province, in each particular house.

2. Men engaged in the same type of work should meet more often both informally and formally to discuss their work, to exchange ideas, to relate experiments and methods which have proved helpful, and most of all to break down the barriers isolating us from one another. Such meetings should be held both within individual communities and on a Province-wide basis.

3. Beyond this it seems that all that can be recommended is that each individual realize that this is a two-way street. Interest and cooperation must be shown to others, if they are expected to be interested and cooperate in my work. My work is not a private preserve, but should be making an important contribution to the common goals of the whole community.

B. Grades and Age Groups

In the community discussion at Shrub Oak this topic came up. It was pointed out that even in the novitiate men have the desire to talk to formed Jesuits but are forbidden to do so. The famous Cuba Sodality trains its men by putting them into contact with successful sodalists. Young men need this contact. They are asked to take much on faith. They need the assurance of those who have found fulfillment in this life to encourage them. It was stated that there is a universal desire among the scholastics for more contact with the faculty, one recreation room, one haustus room, no special places in the refectory. A true family relationship calls for this.

A large part of the community discussion at St. Peter's Prep was taken up with this topic. The scholastics said that the system of grades and separate places at table prevent them from really getting to know the fathers, learning from them and profiting from their experience. The

fathers brought out the diversity of interests between younger men and older men, which makes conversation difficult and forced mingling artificial.

Conclusions

1. There is a problem in the Province of tensions between various age groups.

2. These tensions are felt much more keenly by older priests, i.e., beyond seventy, and by younger men, i.e., below forty, than they are by men in the forty to seventy bracket.

3. The practice of grades accentuates the problem.

Recommendations

1. That more institutes, such as the ones at Fordham and Woodstock during the past summer, be held in order to give men the opportunity to become acquainted with new trends in theology and that local superiors encourage members of their community to participate in these institutes.

2. That during periods of vacation scholastics from houses of study spend time in other communities making friends with older members of the Province, exchanging ideas, and getting some concrete experience of the work for which they are preparing.

3. That in all communities, outside of houses of study, separation of grades be abandonded so that there are no special places at table and, if separate recreation rooms should be maintained, everyone is free to recreate where he chooses.

4. Since, without an effort on the part of all, any improvement is most unlikely, that everyone considers the problem and the practical means required to improve the situation.

C. Communication Between Individuals

In the community discussion at Shrub Oak the scholastics stated that too often pat answers are given to problems or solutions to nonexistent problems, that the fathers fail to hear the scholastics out before handing them an answer, that they are not looking for answers from others but rather for some one to listen and point out any serious error in their thought or direction.

Conclusions

1. Traditional community recreation after dinner in most houses has ceased to be an effective way of bringing the community together.

2. Most feel they profit from informal recreation in getting to know other members of the community better.

3. A significantly large portion of us experience great difficulty in carrying on more than trivial conversation with one another.

Recommendations

1. That each community be allowed to set up a daily order which is adapted to the particular nature of the community and its work and, in particular, when most people are not really finished the day's work until late in the evening, that a recreation period be scheduled at that time.

2. That greater efforts be made to organize opportunities for our men to get together in groups, such as special parties, outings, weekends at one or other of the various house villas.

3. That every haustus room and recreation room have painted with large letters covering even a whole wall, if necessary: "Let them advance their reasons with modesty and with charity and with the intention not that they may seem to have the upper hand but that the truth may appear."

HORIZONTAL COMMUNICATIONS ON THE PROVINCE LEVEL

This area deals with communications between the various houses within the Province.

Conclusions

1. Effective communication between various houses of the Province is practically nonexistent.

2. The idea of general meetings such as for the junior clergy exams and Father General's visit has wide support provided these meetings are more than just a party.

3. The hospitality shown to fellow Jesuits is good but can stand improvement in some respects.

4. The hospitality shown to religious from other orders and to lay people needs improvement.

5. The *Newsletter*, in spite of many drawbacks, is still a popular and effective means of communication.*

* As of June 1966, the name of the *Newsletter* has been changed to the *Jesuit Times*. An expanded format and interpretive articles now supplement factual reports.

6. *S.J. New York* is most popular.

Recommendations

1. Dinners to bring as many members of the Province together as possible, with attendance optional, should be held at least once a year. We suggest that an appropriate occasion for such a dinner would be the return of Fr. Provincial and his companions from the General Congregation. We further suggest that an appropriate program would be to start with a concelebrated Mass (sacraments produce what they signify), followed by a report on the Congregation, and then drinks and dinner.

2. The various villas, Mitchell Farm, Cold Spring Harbor, Deal, should be put to frequent use for smaller gatherings of Jesuits for class anniversaries, meetings for men from all over the Province engaged in the same work.

3. With regard to Jesuits, it should be declared that the official policy of the Province is that any Jesuit is welcome in any house at any time to stay overnight, if there is a room available, and always for meals. Common politeness, of course, requires that Fr. Minister should ordinarily be informed if one intends to drop in for dinner.

4. Insofar as possible, the same hospitality which is extended to fellow Jesuits should be extended to all priests and religious brothers.

5. The efforts already underway to convert the *Newsletter* into a more timely, interesting, and informative means of communication deserve the support and cooperation of everyone.

6. Insofar as it can be done without adding another burden for Fr. Provincial, *S.J. New York* should be continued and, hopefully, even appear more frequently.

Robert I. Canavan, S.J.
James J. DiGiacomo, S.J.
James J. Fischer, S.J.
Edward D. Horgan, S.J.
Anthony F. LaBau, S.J.

HISTORICAL NOTE: THE GEOGRAPHICAL LOCATION OF THE AMERICAN NOVITIATE

That the Church and with her the Society of Jesus is in a period of transition and that many of the familiar aspects of religious life which we have accepted as absolute are now being called into question seems hardly to need any supporting evidence. As a result of this phenomenon, we cannot help but feel a tension between the security of what we have known and the fear of what lies ahead. One illustration of this tension is the new voice calling for novices not to be sheltered in the idyllic environment of Florissant, St. Andrew, Wernersville, or Shadowbrook. To make this tension the more intense, this voice comes from none other than the General Congregation, which declared in 1965 that "beginning with the novitiate and throughout the entire course of studies there should be a close integration of spiritual formation, the work of study, and apostolic activity."[1] For a calm discussion and intelligent solution to the problem of the novitiate's relation to the rest of the course of spiritual and intellectual formation, two extremes must immediately be eliminated: first, the position of those who adhere to what they cite as the "time-honored traditions" of the Society; and second, the position of those who refuse to acknowledge any tradition as relevant to the modern world. In reality, both positions are those of the "prophets of gloom." The former frequently call tradition what is actually a new development. The latter destroy all tradition (and, effectively, the Society) by demanding a complete denial of the Society's past. But the Society, like any person or group, is today because of what it has been in the past. A knowledge of that past is of no small help in understanding the present

[1] *Decretum de scholasticorum institutione praesertim in studiis*, n. 2, *Acta Romana Societatis Iesu* 14 (1965) 629.

and in progressing into the future. The study of true tradition, or history, is no cause for alarm, but is, as Pope John told the Second Vatican Council, "the teacher of life." An exposition of the historical development of the novitiate, particularly in the United States, can help clarify what has been the Society's traditional view of the novitiate's role in the formation of Jesuits and its relation to the world. This exposition, however, does not in itself constitute either an argument for abandoning the present location and the consequent ascetical practices of novitiates, or, much less, a condemnation of those of our predecessors who, for good reason, modified the ideas of St. Ignatius and the early Society.

Departing from the practice of older religious orders which sought to hand down their traditions to their novices in an atmosphere completely isolated from contact with the outside world, St. Ignatius demanded that his novices make a personal confrontation with their vocations as future members of an active order of clerks regular. Of the six experiments he required of candidates for the Society of Jesus, the hospital and pilgrimage trials especially made personal demands on the novice in close association with the outside, non-religious life of cities. By thus exposing them to the necessity of making personal decisions, says Fr. de Guibert, Ignatius thought the novice would reveal what was inside him and would not merely superficially mirror a sheltered environment.[2]

To carry out his unique novitiate plan, St. Ignatius at first made no provision for novitiates separate from colleges and professed houses, which were located in urban areas. During his lifetime, however, the Society grew rapidly and a more formal organization had to be developed than that which Ignatius and his followers had adopted in the early years of the Society. As early as 1547, he recommended to Simão Rodrigues that he establish a separate house of probation at Coimbra to facilitate the financial support of the novices and place them under the exclusive spiritual direction of one father.[3] The first establishment of a separate novitiate, however, did not actually take place until the generalate of St. Francis Borgia when San Andrea in Quirinale was opened in August, 1566.[4] While Borgia insisted that novices be kept apart from other Jesuits and Laymen as far as possible,[5] the new novitiate, under the guidance of Fr. Alfonso Ruiz, was oriented toward apostolic activity—work with the poor, visiting hospitals, and teaching catechism. A second novitiate

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[2] Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice* (Chicago: Loyola University Press, 1964), pp. 102-03; *Epitome*, 138–39.

[3] MHSJ, *Monumenta Ignatiana: Epistolae et Instructiones*, I, 603-06.

[4] MHSJ, *Polanci Complementa: Epistolae et Commentaria*, II, 664.

[5] MHSJ, *Sanctus Franciscus Borgia*, IV (1563–1568), 398–400.

remained connected with the professed house in Rome.[6] Therefore, although Ignatius' original plan had been somewhat changed, prior to the suppression of the Society there never seems to have been any attempt to move the novitiate away from the city; but the training was formalized and concentrated to provide for the increasing number of candidates for the Society.

After the suppression

But the period of the suppression considerably altered the situation. By the time of the restoration, many of the city houses, like San Andrea itself (which, however, was eventually restored), and much of the Society's property had been confiscated. In France, for instance, where the Society had been suppressed for fifty years, the anti-Bourbon factions soon brought about a second expulsion of the Jesuits. When the Society returned in the 1830's, it had to open houses in inconspicuous, country places. In England, the government remained officially opposed to the re-establishment of the Society until 1829, although it tolerated the novitiate at Stonyhurst and later Hodder Place, where it was joined to a preparatory school to conceal its true purpose. This joining of a novitiate and "college" was explicitly approved by Father General Gruber and Pope Pius VII.[7]

Since the ex-Jesuits of the United States had been members of the Maryland Mission of the English Province, they asked for advice from Fr. Charles Plowden, the English master of novices, when they decided to open a novitiate in 1806. In giving his ideas on novitiate training and in transcribing the daily order followed at Hodder Place (strikingly similar to that followed at American novitiates up to the present), Plowden mentioned the great opposition to the novitiate he had encountered among the other English Jesuits of the "old Society," who felt that the novice regimen, inaugurated under Borgia and Aquaviva but influenced by the peculiar situation of the English novitiate at Watten in Flanders, was contrary to the will of St. Ignatius and unconnected with the life of the Society and its apostolates.[8]

In fact, the situation of the Society of Jesus in the United States in no way paralleled that of other countries; for the period of the suppression had also witnessed the American Revolution, which cut off the nation from any ecclesiastical superior during the period 1776 to 1784, when John Carroll, an ex-Jesuit, was named superior of the Mission.

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[6] MHSJ, *Polanci Complementa: Epistolae et Commentaria,* II, 10–11, 85, 701.

[7] Gruber to Carroll, October 19, 1804, Woodstock Archives.

[8] Plowden to Molyneux, April 29, 1806, *Woodstock Letters* 85 (1956) 175–191.

(In 1789 he became the first bishop of Baltimore.) Although he never rejoined the Society, Carroll was the recognized leader of the ex-Jesuits in America. A Maryland aristocrat, he felt no inferiority to his fellow Americans because of his religion, but strongly identified himself with the nation. Under his auspices, on October 10, 1806, the first novitiate was opened at Georgetown College. Thus, the first Catholic contribution to American higher education and the formation of the young American Jesuits were temporarily to go hand in hand. According to John McElroy, one of the first novices, the novices occupied the second story of the old South Building of the college and were under the guidance of Fr. Francis Neale, who was himself a novice.[9] Anthony Kohlmann soon came as socius to Neale and reported to Fr. William Strickland at Stonyhurst that the novices, now in a house separated from but near the college, taught catechism twice a week. Neale and Kohlmann also observed the distinction between first and second year novices provided for in the *Epitome* by allowing second year novices to continue their studies for the priesthood.[10]

Another site needed

By 1810 it became obvious that some other site would have to be found for a novitiate. Lack of privacy for the novices from the young boys attending the college, financial insecurity, and Fr. Neale's spreading his time and efforts over his many apostolates made Georgetown unsuitable. In September, 1811, the novitiate moved to St. Inigoes while a residence at Whitemarsh was being constructed. This was the first of many changes of location during the period 1811 to 1833.[11] Two years later the war with England drove the novices to Frederick, but soon they were back at Georgetown because of lack of room and the poverty of the Frederick establishment. Although Anthony Kohlmann urged his superiors to found a novitiate in Manhattan, which he foresaw would be a center of American Catholicism, Fr. John Grassi, who had succeeded Francis Neale as President of Georgetown, sought and obtained in 1815 John Carroll's approval to build a novitiate in the city of Washington.[12]

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[9] John McElroy, S.J., "An Account of the Re-Establishment of the Society in the United States," *Woodstock Letters* 16 (1887) 161.

[10] Kohlmann to Strickland, February 23, 1807, *Woodstock Letters* 12 (1883) 87–89; Carroll to Plowden, January 10, 1808, *ibid.* 10 (1881) 101–02: Carroll claimed that Neale was the master of novices in title only while Kohlmann actually exercised the office; see also *Epitome*, 123.

[11] For a list of the various locations, dates of establishment, and masters of novices from 1806 to 1840, see Mark L. Smith, S.J., "Notes of Jesuit Activity in American History," *Woodstock Letters* 69 (1940) 47–48.

[12] Thomas Hughes, S.J., *History of the Society of Jesus in North-America:*

Bishop Leonard Neale laid the cornerstone of the building on the north side of F Street between 9th and 10th Streets, N.W., on May 25, 1815.[13] Fr. Grassi thought that when the new capital grew, this location would be in the very center of the city. In January, 1818, Fr. Van Quickenborne wrote to his confreres in the Netherlands that the novitiate was about to move from Georgetown to the new house,[14] but later the same year, Fr. Peter Kenny, on his official visitation to the Maryland Mission, transferred the philosophate and theologate from Georgetown to the new building. In 1824, the Washington Seminary, as it became known, ceased to be a Jesuit house of studies and was opened exclusively to lay students.

In March, 1819, the novitiate, deprived of its Washington site, moved to Whitemarsh again, but the protracted dispute with Archbishop Merechal over ownership of the property made the situation extremely tenuous. Fr. Charles Neale, the Superior of the Maryland Mission, was on the verge of closing the novitiate and dispersing the novices when Bishop Dubourg requested the aid of the Jesuits among the settlers and Indians in Missouri. Therefore, in 1823, with Neale's approval, Fr. Van Quickenborne, the master of novices, and his socius, Fr. Timmermanns, took the Belgian novices to Florissant, Missouri, and the Whitemarsh novitiate was closed.[15] No American novices were received into the Society until 1827 when once again a house of probation was opened at Georgetown with three novices under Fr. Dzierozynski, the Superior of the Mission. Although John McElroy, now a priest at St. John's in Frederick, urged Fr. Kenny on his second visitation to put the novitiate at Frederick, the latter transformed it back to Whitemarsh in 1831. The eminent Fr. Grivel, a close associate of Father General Brzozowski in White Russia and Fr. Pierre Clorivière in France, was named master of novices, but he felt Whitemarsh was too isolated from American life. At length, Kenny assented to McElroy's request to use Frederick; and Fr. McSherry, who became the first Provincial of the Maryland Province in 1834, made the necessary arrangements for the removal of the novitiate.[16]

Colonial and Federal, Documents, I, Prt. II (London: Longmans, Green, and Co., 1910), p. 944.

[13] John M. Daley, S.J., *Georgetown University: Its Origin and Early Years* (Washington: Georgetown University Press, 1957), p. 195; "Father James A. Ward: A Sketch," *Woodstock Letters* 25 (1896) 407–08.

[14] "Letter of Father Van Quickenborne, January 16, 1818," *Woodstock Letters* 30 (1901) 85.

[15] Laurence J. Kelly, S.J., "Father Charles Neale, S.J. and the Jesuit Restoration in America," *Woodstock Letters* 72 (1943) 249.

[16] "Father James A. Ward," *Woodstock Letters* 25 (1896) 418–19.

Fr. Grivel thought the new Frederick location was ideal for a novitiate. McElroy had a college there and soon hoped to open a seminary and scholasticate. By contemporary standards, Frederick was a large town and the fathers had every reason to believe it would eventually become as important as any coastal city. With a population of 6000 at a time when no American city had more than 250,000 inhabitants and only one out of eleven Americans lived in towns of 2500 or more, it lay at the entrance to the Cumberland Road and on the new Baltimore and Ohio Railroad. Moreover, as Fr. Grivel told Nicholas Sewall, the Maryland-born former English Provincial, there were "great advantages for the novitiate to be in a town, for catechizing, visiting the poor-house, prisons, hospitals, etc."[17]

St. Andrew

In the meantime, in the summer of 1876, the New York-Canada Mission opened a novitiate at West Park, almost directly across the Hudson River from the future site of St. Andrew. In 1885, however, six years after the Mission merged with the Maryland Province to form the new Maryland-New York Province, the novices were moved to Frederick,[18] where the novitiate remained until it was transferred to St. Andrew-on-Hudson in 1903. The choice of this rural site as the permanent location for the novitiate demands some explanation. During the period 1834–1903 the Maryland and later the Maryland-New York Province had experienced considerable change, mirroring the predominantly immigrant character of the American Catholic Church which developed during the century. Fr. Felix Sopranis, during his visitation from 1859 to 1861, recommended that the site for the common house of studies, then proposed, be in the country, away from the commerce of the cities in a place where the community could grow most of its food, since it could not depend on the relatively poor Catholic population for support. According to the presently available evidence, Woodstock College, the house of studies resulting from this proposal, was the first house of the Society built in a rural area for reasons other than to escape persecution by the civil government.[19]

In the decade preceding the construction of St. Andrew which followed the norms laid down for Woodstock, the American Catholc Church found itself embroiled in a hot controversy between Cardinal Gibbons and

[17] "Some Letters of Father F. Grivel," *Woodstock Letters* 10 (1881) 255 (Grivel to Sewall, March 31, 1831).

[18] Smith, pp. 48-49; see also *Woodstock Letters* 38 (1909) 86, 130.

[19] A memorial of the Sopranis visitation is in the Archives of the Maryland Province.

Archbishop Ireland on the one side and Archbishop Corrigan, Bishop McQuaid, and the Jesuits on the other concerning cooperation of the Church with public schools, the establishment of the Catholic University of America, and the general attitude that Catholics should take toward a pluralistic society. It is probably more than conjecture that Rome, like Fr. Sopranis earlier, feared the American experiment and the exposure of novices to contact with Protestants which would inevitably occur in American city life. Hence, while St. Andrew may legitimately claim to be the heir, through Frederick, of the old Roman novitiate, the essential feature of the latter's urban location is missing.[20] It is interesting that of the 156 years that the Society of Jesus has had a novitiate in the United States, seventy-nine were spent in the city or an urban environment. Hence, the new voice which we hear calling for a novitiate less isolated from the modern world is not so new after all, but rather echoes one of the Society's oldest traditions.

Gerald P. Fogarty, S.J.

[20] "The New Novitiate," *Woodstock Letters* 31 (1902) 452.

READERS' FORUM—

The Apostleship of Prayer

The 1966 Spring issue of WOODSTOCK LETTERS, with its many pages devoted to high school evaluation, was a mélange of the trivial and the essential, the creative and the chaotic, the naive and the sophisticated. To praise the strong points or to censure the weak elements would tax the ingenuity of many experts. However, the editors claim a desire for a candid, open-ended discussion of our Society's work in secondary education. With this in mind some points on the Apostleship of Prayer should be considered.

In the body of the "Theologate Reports" there appeared what might be considered a most naive statement on the function of the Apostleship of Prayer in our schools. In addition to the poor logic of the statement, there are the many unproven implications concerning the place of the Apostleship in the high school. Further, through implication, there seems to be a lack of understanding on the place of prayer and spirituality in apostolic work of our Society.

The "Theologate Reports" statement reads: "In a spirit of honest re-evaluation, it seems necessary to express serious doubt about the formative value of the Apostleship of Prayer in our high schools. Since it is no longer a relevant way of Christian formation for students today, it simply has no effectiveness. Rather than desperately holding on to the Apostleship, it would be far better to search out practices that grow out of the students' needs. Artificial and outmoded structures can serve little value."

The final sentence of this statement might pass muster, but it seems that the authors would have to prove such things as "artificial" and "outmoded" in relationship to the Apostleship of Prayer. Several conclusions seem to have been gratuitously drawn without proof. This alone presents the difficulty of knowing where to begin a reply, since the statement is so sweeping and all-embracing; it actually covers the spiritual background of our Society, the statements of the Popes on the Apostleship of Prayer, and the theological foundation of devotion to the Sacred Heart.

What is the Apostleship of Prayer?

In the history of the Apostleship of Prayer the first name to appear is that of Francis X. Gautrelet, S.J., the spiritual director of the Jesuit philosophical and theological school at Vals in France in the year 1844. Fr. Gautrelet challenged his seminarians to spread the kingdom of Christ upon earth even while they spent their days in study. In the beginning this challenge led to

an organization of simple practices of daily offering and impetration.

It was the part of Henri Ramière, S.J., to unite this Apostleship of Prayer with devotion to the Sacred Heart. The nature of the Apostleship, even indicated by its motto, was the extension of the kingdom of Christ. In this way the Apostleship intends the actualization of the desires of the Sacred Heart. As Ramière saw it:

> In the devotion to the Heart of Jesus, when so understood, who does not recognize the Apostleship of Prayer? From the moment when we do not see a special practice in the Apostleship, but rather a spirit (the spirit of devotion which impels the Christian to take to heart the interests of the Heart of Jesus, to appropriate His intentions, to pray, to act, to suffer in union with the prayer of Jesus), we then have the right to say that this devotion, so comprised, mingles with the devotion to the Sacred Heart. Not only is the latter one of the Apostleship's principal practices; indeed one would not exaggerate to say that it is of the essence of the Apostleship. And this is so because the essence of Sacred Heart devotion is the love between the Christian and Jesus Christ—and that love consists essentially in the fusion of interests and of sentiments between the hearts which it unites. (A. McGratty, *The Sacred Heart: Yesterday and Today*, p. 216.)

Basically a member of the Apostleship of Prayer unites himself to the universal salvific will of the Redeemer, and makes every attempt to render the intentions of the Sacred Heart his own through the spirit of prayer and offering. The union of this apostolic spirit in the members and the practical devotion to the heart of our Lord takes place in the Morning Offering, which is the first grade of activity in the Apostleshop of Prayer. And this Morning Offering is, basically, what the "Theologate Reports" claim to be irrelevant to Christian formation in our students and without effectiveness.

Through history the Apostleship of Prayer, in League with the Sacred Heart, enjoys many approvals on the part of the Popes, the theologians, and the universal Church. The recitation of the Morning Offering is but the foundation and elemental practice of members of the Apostleship. The holy hour, First Friday Communion, the Acts of Reparation, and the consecration to the Sacred Heart all have their proper place. These practices not only enjoy the approval of the Church, even in this era of Vatican II, but also are valuable to young people today, despite what some may claim.

Look first at the approval of the Apostleship. As recently as 1956, the late Pope Pius XII issued his encyclical, *Haurietis Aquas*, on devotion to the Sacred Heart. Pius XII went so far as to single out the Apostleship for special notice as one of the chief instruments in promotion of this devotion. He said: "We mention especially the proofs of deepest piety given by the Apostleship of Prayer, under whose auspices and care homes, colleges, institutions, and at times whole nations were consecrated to the most Sacred Heart of Jesus. Not infrequently by letter, public address, and even by radio We have extended our paternal congratulations to these undertakings" (Dachauer, *The Sacred Heart*, p. 35). The same Pontiff makes an earnest plea for prayers in his encyclical, *Mystici Corporis* (*Catholic Mind*, November, 1943, p. 42): ". . . to make this intention more efficacious, the daily use of the offering made by the members of the Apostleship of Prayer will contribute very, very much, and We welcome this occasion to recommend that Association highly,

as one which is most pleasing to God."

As recently as May 25, 1965, the present Supreme Pontiff, Pope Paul VI, in a letter addressed to superiors of religious societies which derive their name and inspiration from the Sacred Heart, has urged us to employ this devotion to further the renewal of spirit of Vatican Council II. In concluding, Pope Paul states: "Our intention in making our desires here plain to you who have special obligations to the Sacred Heart is that you continue the works of the apostlate which have been your particular commission in the Church, with perseverance and confidence in their efficacy to further the great design of the Church (*Letter*, p. 2).

With regard to our Society's own approval we need look no further than the first letter of our present Father General as he took office. Acknowledging the receipt of the letter of Pope Paul VI, Father General felt it necessary to share this letter of the Holy Father in fulfillment of the special obligation to let us know the desires of the Pope. Father General calls upon all of us and states: "It is equally clear what must be our response, in view of our tradition of practicing and spreading this devotion and especially in view of our obedience and loyalty to the Vicar of Christ: that we continue with renewed enthusiasm to exemplify and promote the devotion to the Sacred Heart of Jesus to the very best of our ability, putting into prompt execution this new mandate of the Supreme Pontiff (*Letter*, June 17, 1965).

Perhaps even more important is the letter of Father General to Daniel F. X. Meenan, S.J., on the occasion of the centenary of the foundation of the *Sacred Heart Messenger*. The great contribution of the *Messenger* to the Apostleship of Prayer is acknowledged in this letter. And, almost directly opposed to the "Theologate Reports" observation, Father General states: "What your *Messenger* has been promoting among the faithful—namely, the practice of apostolic prayer and of devotion to the Sacred Heart—*has not lost its relevance; indeed, it is more relevant today than ever*" (*Messenger*, January, 1966).

Effectiveness of the Apostleship

What can be said of the "Theologate Reports" general condemnation of the Apostleship as lacking in effectiveness, failing to meet the needs of the students, and in general being outmoded and artificial? In addition to contradicting the testimony of the popes and Father General, these assertions also seem to be opposed to the testimony of those experienced in the field of the Apostleship of Prayer. It is here that it can be observed that the assertions may come from the theologians' own failure to promote the devotion themselves during their regency, and the failure of many of our schools to make full use of this means of sanctification. Just because the horse you see in the field is standing still does not mean you have to destroy him because he is not a good race horse; you have not seen him in action!

Where can you find the action? You might find it in the various issues of the *Sacred Heart Messenger*, although the recent improvements in our own *Messenger* still fail to meet the sophisticated approbation of some of Ours. Better still, the theologians can read the background paper in this area for the 1966 Workshop on Christian

Formation. The article, "Formation through the Apostleship of Prayer," was written by Edward Carter, S.J., and contains many practical suggestions as well as testimony to the effectiveness of the Apostleship in at least one school. Or the theologians might pick up the book edited by Thomas Diehl, S.J., and John Hardon, S.J., *Teaching the Devotion to the Sacred Heart.*

Additional testimony to the effecacious nature of the devotion to the Sacred Heart and function of the Apostleship of Prayer in the present-day apostolate is to be found in this volume. In the first place the methods and projects have been culled from sources where they have proven effective with young people. And this was not ten or twenty years ago; the book came out in 1963. It shows what can be done with the Apostleship of Prayer and how the Apostleship fits in so well with the liturgical observances we wish in our schools and in the personal development we want in our students. A glance through the table of contents in this book also indicates that the work is done on the high school level.

Any desire to drop the Apostleship of Prayer in this day of intense apostolic activity might be said to reflect the so-called "heresy of action" which was mentioned and discussed by Father General in *Newsletter* No. 9 of the Thirty-First General Congregation, June 17, 1965. There we read that "the answer then to the problems of the apostolate does not consist in decreasing our activity, but rather in deepening our supernatural lives." Mention of this also comes up in the late Fr. John B. Janssens' letter (December 8, 1963) to the whole Society on the Virtues of Humility and Obedience. In the letter, our late Father General explicitly states that "one will not be a contemplative in action unless he exercises himself long and solidly in contemplation" (23).

The proliferation of apostolic activities, of such programs as the C.A.P., in our high schools, might be some of the "practices that grow out of the students' needs" according to the "Theologate Reports." However, these apostolic endeavors will be sterile unless the individuals involved are founded on a supernatural realism that places human effort and activity only after union with Christ. The primacy of the spiritual is to be found throughout Ignatian spirituality, often repeating ideas woven into the Spiritual Exercises.

It would be a strange commentary on the youth of today to consider them too immature for prayer and reflection, to consider them incapable of any depth in the spiritual life. They are generous. And they are also ready to receive anything that can be given to them to deepen their spiritual life and help make them true apostles of the Kingdom. From the testimony of others, and from experience, this depth can be found in the Apostleship of Prayer.

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THEOLOGICAL ESSAYS

Christian in the Market Place. *By Karl Rahner, S.J.* Translated by Cecily Hastings. New York: Sheed and Ward, 1966. Pp. 184. $4.00.

ANY WORK BEARING KARL RAHNER'S NAME is sure to elicit theological interest. This "new" work, however, is more interesting for the fact that it (and similar Rahner works) is published now at all. Although its Sheed and Ward copyright date is 1966, there is no essay in the book more recent than 1959 and two of the selections date back to 1953. If the essays were significantly important in themselves or in showing the development in Rahner's thought, their publication at this time would be a great favor. This, however, is not the case. The selections are mostly papers read to various apostolic groups with little unifying theme. Moreover, the volume, though perhaps not very accessible in this country, already exists in an English translation. One cannot avoid the thought that Rahner's reputation is being abused and the emerging Christian reading public being taken advantage of.

There are moments, however, when the reader is caught by the suggestions of depth and insight one has come to expect from Rahner. To my mind the most interesting theme which recurs in several essays (and is perhaps the original justification for the book) is Rahner's notion of secularity. A more significant contribution than the present volume would have been a treatment of this theme throughout Rahner's theology. While the debate on *The Secular City* is still with us, Rahner's thoughts on the subject would be most welcome. Those who were somewhat unsatisfied with Harvey Cox's book would appreciate a development of such statements as that made in the fifth essay, "The Parish Bookshop: On the Theology of Books," of the present volume:

> The secular world, as secular, has an inner mysterious depth, in all its earthly mysteries from birth to death, through which, by the grace of God and his infinitely incomprehensible love even when it is not, before receiving the explicit message of the gospel, aware of it. Not only are there many anonymous Christians, there is also an anonymously Christian world.

The idea of secularity occurs also in the second essay, "Railway Missions." Here Rahner sees man as having lost the protection of nature, protection by what is "other than himself." The mission of the Church

to the secular world is "the protection of man defenseless in the new age, so that he should remain and become what he has to be: a man and a Christian."

The other essays are also noteworthy for the mature Christian messages they deliver. People involved in the same types of work will find them of particular interest. "Parish and Place of Work" discusses the tension between reaching the Catholic in his local parish and where his interest is more naturally centered. Priests involved in prison work will find "The Prison Pastorate" encouraging as well as challenging. One interesting note in this latter essay strikes home to anyone working in the apostolate. Rahner notes that truly to love one's neighbor means to have the same realistic hope for him as for oneself, to recognize in him the same calling one has oneself. The prison chaplain would indeed have special difficulty here, but it is a real problem for all involved with people, particularly the less educated.

If there is any essay which can claim theological significance it is the one on the "Theological Meaning of Devotion to the Heart of Jesus." Here Rahner develops his theory of the *Urwort* and applies it to the concept of Heart for our times. This calls for only passing mention here, however, since the essay has already received fuller treatment by Donald Gelpi, S.J., in a previous issue of *Woodstock Letters* 95 (1966) 405-17.

The other essays include a speech to a German apostolic group on "Paul, Apostle for Today," points for meditation on "Ignatian Spirituality and Devotion to the Heart of Jesus," and a sermon entitled "First Mass." There is also an appendix with Rahner's article, "Notes on Obedience" [previously published in *Woodstock Letters* 86 (1957) 291-310].

In the light of this discussion of the book's contents, the initial negative comments may seem too harsh. But it must be admitted that it is disappointing to see a book published in 1966 by the man who many consider to be the Church's leading theologian in which there is not the slightest mention of Vatican II. Indeed the latest reference in the book is to Pius XII's *Haurietas Aquas* (1956) in an essay which the source-list dates to 1953. It does Rahner no credit to publish essays of his which must be updated to include a 1956 encyclical, nor does it show respect for the Christian reader. At least an introduction might have pointed out the rationale behind the book, if there was one.

If, as the publishers note on the jacket, "It is the kind of book which is read with ease," much of the credit must go to translator Cecily Hastings' consistent clarity.

Edward J. Murphy, S.J.

GUIDELINES FOR RELIGIOUS

Functional Asceticism: A Guideline for American Religious. *By Donald L. Gelpi, S.J.* New York: Sheed and Ward, 1966. Pp. 191. $3.95.

In this series of essays on religious life in this country, Fr. Gelpi suggests that the open window of *aggiornamento* might profitably let in the fresh air of healthy American pragmatism. The American spirit has always been one of establishing a definite goal and then making use of the most direct means to attain it. American religious life, however, like the American Church itself, has only recently attempted to achieve an identity distinct from its European progenitors. This groping towards self-identity has occasioned the current conflict between "old guard" and "new breed," or, as Fr. Gelpi prefers, between an older "nominalistic" asceticism and a more functional approach to the religious life.

Nominalism is defined as "the rigid substitution of one possible conceptualization of reality for the reality itself." Fr. Gelpi finds its historical roots in the Counter Reformation's exaggerated response to Luther's rejection of the authority of tradition. Theological nominalism, with its insistence on "blind assent to religious authority as the only 'sure' path to holiness," and its consequent suspicion of new formulations of the truths of revelation, begets an ascetical nominalism: "the effort to define the meaning of sanctity theoretically, abstractly, and a priori by appeal to approved ascetical formulas, and to impose that definition rigidly and absolutely upon the personal lives of each individual Christian, regardless of his personal, individual need and concrete situation." Its symptoms are a rigid and artificial distinction between the "religious" and the "secular," a spirituality based on external observance, a bureaucratic stifling of creativity, a good measure of self-righteousness, and resultant sterility.

Aggiornamento in America, according to Fr. Gelpi's analysis, will consist to a large extent in learning to cope with this nominalistic heritage. Experimentation would be the logical outgrowth of a re-evaluation of contemporary American religious life in the light of a functional approach to asceticism. "In our bustling society there is little room for a spirituality of purely symbolic gesture." Functionalism would reject a ritualistic approach to asceticism which can become a "cult of renunciation for its own sake" that, at its worst, degenerates into a "Jansenistic suppression of 'nature' that 'grace' may more abound." Such renuncia-

tion, based on a false notion of opposition between the incarnational and the eschatological, is irreconcilable with the New Testament message.

Yet a functional re-appraisal of religious practices, Fr. Gelpi insists, need not imply a rejection of asceticism. In functional asceticism, however "the only absolute is the end itself" of the religious institute; and fidelity to the institute does not mean blind preservation of institutions and practices, but faithfulness to the basic goals and values of the institute. Under this rubric Fr. Gelpi makes some brief suggestions about specific religious practices including common life, spiritual direction, common and private prayer, religious dress, and re-evaluating our "brick-and-mortar" commitments.

The most extended application of functionalism in this analysis is devoted to religious authority. Ecclesiastical authority, in Fr. Gelpi's view, is itself functional. It exists for the common good: to mediate the grace of Christ to all men. Thus the superior-subject relationship in religious life becomes "the functionally necessary but freely accepted subordination of one person to another for the sake of a common enterprise." It would begin on both sides with "a frank mutual admission of their human fallibility and would add to this an insistence upon the need they have for one another in order to reach the supernatural goal to which they freely aspire." From this approach Fr. Gelpi sees emerging a vital *esprit de corps* in a community "dynamically united by its joint action for a common purpose." Once this sense of common movement toward a predetermined end flourishes in a community, many of the problems concerning self-fulfillment which currently plague especially the younger members of the community would vanish in the ardor of dedication to a common purpose, and in the sense of personal responsibility, mutual interest, and charity resulting from this sense of purpose.

Functionalism of the vows

Fr. Gelpi's brief discussion of poverty is limited to rejecting a purely symbolic, "poverty of dependence" nominalism, and an undetailed demand for a more apostolically oriented poverty. He supplies "just one banal example": if superiors want their subjects to stop smoking, they should propose the motivation that a particular apostolic need will be unfulfilled because of the money spent on cigarettes. Clearly, Fr. Gelpi's functional approach is in need of further articulation, and possibly less naïveté.

Fr. Gelpi is somewhat hesitant in speaking of "functional chastity," and perhaps with good reason. He properly condemns "a purely ritualistic celibacy, with its emphasis on sexual repression and taboo," as

well as "the negatively functional notion of a celibate life as a purely practical means of achieving a certain freedom of activity in the work of the apostolate." In presenting a positively functional approach, he insists that celibacy is not, and cannot be, a renunciation of sexuality, but that the religious must make use of his (her) particularly masculine (feminine) virtues in the service of apostolic love. One must wholeheartedly agree with Fr. Gelpi that the human love demanded by the apostolate is total and must proceed from a man's whole being, but, lacking a further articulation of his thought, I am reluctant to concede that a strictly functional approach to celibacy would result in this highly desirable Christian freedom. Fr. Gelpi has not succeeded in answering the objection he starts with: that this functional approach to chastity risks "degrading and depersonalizing it if we reduce it to nothing more than a means to an end." Whether his approach can avoid this danger is a question that will lack a final answer until Fr. Gelpi further develops this crucial application of functionalism.

Both the strength and weakness of Fr. Gelpi's work seems to lie in his analysis of "nominalism." He is skillful and cogent in attacking its false ascetical views. His portrait of the "strictly hypothetical" seminary in which the intellectual and religious life is totally imbued with nominalism is an Orwellian caricature of sterility. Curiously enough, despite his rejection of the a priori thesis approach with its inability to understand the adversaries, his separate essays follow this tried-and-true outline: first, the *status quaestionis*, then the objections of the adversary ("the nominalist"), then the advantages of functionalism and the resolution of proposed difficulties. Fr. Gelpi would be the first to declare that the "nominalist" is a merely hypothetical being, a "pure position" with no exact correlative in reality, but he may well have listened more attentively to his own warning: "Our thinking . . . is already too much plagued with artificial and somewhat bigoted stereotypes to add that of 'nominalist' to the list."

Another problem remains

Yet nominalism is a devil which lies hidden in most of us. Only by admission of its existence can it be exorcised, and Fr. Gelpi's caricature can be of help here, so long as we do not succumb to the ever-present temptation to create a nominalistic "they," a vague external threat which true functionalists must be ever willing to repudiate, and on which can be placed the responsibility for everything that is wrong with the Society or any other religious congregation.

This devil must be replaced with something positive, lest it return in a different guise and bring seven other devils with it. Perhaps func-

tionalism can serve this purpose, but, as Fr. Gelpi himself seems aware, the name itself can be a problem. Functionalism connotes a business-like, coldly logical movement towards a given apostolic goal, and the functionalist must always keep before his mind the principle that true functionalism begins with "a recognition that each human person, redeemed as he is by the love and grace of Christ, is morally speaking an end and can never be degraded to the level of a pure means." Otherwise we may well escape into an alternate version of 1984.

The positive suggestions Fr. Gelpi makes are sometimes too vague, and often leave one with the feeling that he has heard all this before. Certainly the movement towards a more apostolic notion of common life, obedience, celibacy, and of the lesser details of religious life is already vigorously growing in this country. Perhaps the value of Fr. Gelpi's analysis lies in throwing light upon the various, frequently unconscious movements in our souls, and in manifesting that our American heritage is not of itself opposed to the generous and sincere living of a true religious asceticism.

Robert E. White, S.J.

THE THEOLOGY OF REVELATION: Recent Catholic Books In English

(*Listing prepared and commented upon by Fr. Avery Dulles, S.J., professor of systematic theology at Woodstock College.*)

The first chapter of the Vatican II *Constitution on Divine Revelation* (*Dei Verbum*), entitled *De ipsa revelatione*, deals with a comparatively new theme in Catholic theology, namely the theological understanding of revelation itself. Until a decade ago, nearly all the dicussions of divine revelation in Catholic manuals were apologetic in character. Treating the nature of revelation as something almost self-evident (*"locutio Dei attestans"*), they plunged forthwith into the question of its demonstrability to unaided reason. Many Catholics, accustomed to the older approach, are puzzled by the sudden emergence of the new dogmatic treatise on revelation. Fortunately, however, there is an abundance of excellent literature explaining the aims and contents of this treatise. The following pages intend to serve as a guide to some of the more important books by Catholics which have been published in English during the past two or three years.

Those desiring a brief discussion of what the Council accomplished would do well to procure the inexpensive commentary of George H.

Tavard, A.A., *The Dogmatic Constitution on Divine Revelation* (Glen Rock: Paulist Press, 1966). Tavard's commentary—previously published in the *Journal of Ecumenical Studies* 3 (Winter 1966) 1-35—gives a good survey of the historical background and indicates the general tenor of the successive drafts of *Dei Verbum*. As one would expect from his earlier work in the field, Tavard is at his best in discussing the notion of tradition and the use of Scripture in the Church. His translation of the Constitution, which appears in this edition, is less idiomatic and on the whole less accurate than, for example, that of Msgr. Joseph Gallagher in *The Documents of Vatican II* (New York: Guild Press, 1966). Nor has Tavard seen fit to provide any footnotes except one, dealing with a minor textual problem.

The most imposing monograph is unquestionably that of René Latourelle, S.J., *The Theology of Revelation* (Staten Island: Alba House, 1966), a slightly revised translation of the French original (1963), reviewed at length by the present commentator in *Theological Studies* 25 (1964) 43-58. Latourelle presents a full treatise on the Christian idea of revelation as set forth in Scripture, in the Fathers, in the documents of the magisterium, and in classical and contemporary Catholic theology. In the English edition he has added a brief section on the Epistle to the Hebrews and a rather full commentary on chapters one and two of *Dei Verbum*. While he fails to deal adequately with some of the more urgent questions being asked in our day, Latourelle gives a splendid and up-to-date synthesis of what has been done. A thorough study of this work would be the best preparation for anyone who hopes to launch out into deeper waters.

In comparison with Latourelle's bulky (and expensive) volume, the brief treatment by Werner Bulst, S.J., *Revelation* (New York: Sheed & Ward, 1965), offers rather meager fare [cf. the present author's review in *Theological Studies* 26 (1965) 306-308]. While Bulst makes many valid points, his book leaves the impression of recommending the positions of Protestant biblical scholars of a generation ago as the alternative to the tenets of the jejune *De revelatione* manuals published by Catholics in the same period. This work, which first appeared in German in 1960, barely suggests the range and depth of the new studies of revelation by systematic theologians; both Protestant and Catholic, which are appearing in great abundance in our time.

A young American

American readers will be particularly interested in the work of the young American theologian, Brother Gabriel Moran, F.S.C., which is keen and stimulating, sometimes even controversial. The author first

became known to the theological community through his concise and penetrating little study on *Scripture and Tradition* [New York: Herder & Herder, 1963; reviewed by the present commentator in *America* 109 (1963) 529ff.]. At the end of this work Moran pointed out that the question whether all revelation is contained in the Bible cannot be answered until one has dealt with the prior questions what revelation is and how *any* revelation is contained in the Bible. Recently he has set forth his views on these matters in his *Theology of Revelation* [New York: Herder & Herder, 1966; reviewed by the present reporter in *Commonweal* 84 (Sept. 16, 1966) 591ff.]. Following the general direction of contemporary European phenomenology, Moran holds that revelation is essentially "a personal union in knowledge between God and a participating subject in the revelational history of a community." Putting the accent on personal encounter, he tends toward a somewhat actualistic position, and evaluates the historical and doctrinal aspects of revelation almost entirely in terms of their power to contribute to a present existential communion with God.

Quite naturally, therefore, Moran has rather independent views on the manner in which revelation should be taught. His latest book, *The Catechesis of Revelation* (New York: Herder & Herder, 1966), emphasizes the need of proportioning religious instruction to the needs and capacities of the student, neither overburdening him with exegetical and doctrinal materials which have no religious meaning for him, nor demanding a fullness of commitment which youth cannot yet sustain. His observations on making catechesis relevant to the contemporary American adolescent offer a clear and forceful challenge to the prevalent biblical-kerygmatic approach. Some readers will feel that Moran's approach is rather one-sided and will balk at his opinion that the catechist should renounce the effort to deliver *any* message, whether dogmatic or biblical. In his own words, "Other religions demand that men accept this or that thing. Christianity only invites men to accept themselves and their own freedom in a community with God" (*National Catholic Reporter*, April 13, 1966). At times Moran almost seems to be saying that because revelation is an encounter with God it must lack any determinate structure or communicable content.

Rahner on revelation

Karl Rahner, S.J., in many of his writings, deals with the relationship between revelation as an ineffable experience of God and as a determinate message. He distinguishes between a transcendent, non-thematic aspect, consisting of the elevation of man's intellectual horizons by an interior enlightenment, and a predicamental, thematic aspect, posses-

sing a definite content which can be expressed in words and other objective signs. In his brochure *On Heresy* (Quaestiones Disputatae 11. New York: Herder & Herder, 1964) Rahner lays particular stress on the necessity that the interior, gracious self-disclosure of God should be correctly translated into human language in order that the revelation may work itself out in man's conscious life and become an effective principle of his concrete behavior. The incorrect formulation of revelation, he maintains, is a threat to the reality of the salvific encounter itself. While the opening pages of this essay sound frighteningly intransigent, Rahner later surprises the reader by conceding that in our time almost any living man must be, at least materially, in a state of heresy.

Volume 5 of Rahner's *Theological Investigations* (Baltimore: Helicon, 1966) reproduces, in a clumsier translation, the article, "What Is Heresy?" which we have just analyzed. It also contains several other articles of great significance for the theology of revelation. One of these, "What is a Dogmatic Statement?" profoundly explores both the necessity and the limitations of conceptual formulations in religious language. Another, entitled "History of the World and Salvation-History," develops the thesis that what we normally call salvation history is a particular segment of the one history of mankind which has been officially and explicitly interpreted by word-revelation; but this special interpretation puts us in a position to see that the general history of grace and salvation is in fact co-extensive with the history of the world. In still another article in this volume, "Christianity and the Non-Christian Religions" [which previously appeared in the same translation in the compilation *The Church: Readings in Theology* (New York: Kenedy, 1963)], Rahner gives an interesting development to his thesis that all men are touched by grace—understood as the a priori horizon of all man's spiritual acts. He holds that this unthematic or transcendental revelation can express itself in the extra-biblical religions, which consequently play an effective role in the mediation of revelation and salvation for peoples who have not yet entered into a sufficient historical encounter with Christianity to recognize it as the definitive and universally valid self-manifestation of God. For a fuller exposition of this relatively optimistic appraisal of the non-Christian religions, which is obviously of great import for the incipient interfaith dialogue, the reader may consult H. R. Schlette, *Towards a Theology of Religions* (Quaestiones Disputatae 14. New York: Herder & Herder, 1966).

In a recently published conference [K. Rahner and J. Ratzinger, *Revelation and Tradition.* Quaestiones Disputatae 25. New York: Herder & Herder, 1966; cf. this writer's review in *Theological Studies*

26 (1965) 722ff.], Rahner argues that the progressive thematization of revelation within the Judaeo-Christian tradition is not simply a series of discrete interventions from on high, but a providentially directed self-fulfillment of man's primal religious consciousness, as modified by his innate (and gratuitous) ordination toward the vision of God. The distinction between acquired and revealed religious knowledge, on this theory, is formal rather than material. The self-giving of the revealing God and the self-fulfillment of man seeking communion with the divine coalesce into a unitary act. In dense and difficult prose Rahner here sets forth some truly explosive ideas which will overturn many of our accustomed ways of thinking about revelation, but which promise to offer an escape from the painful dilemma between a Modernistic immanentism and an anti-Modernist extrinsicism.

The philosophical presuppositions of Rahner's theology of revelation will be greatly illuminated for the English-reading public by the forthcoming translation of his *Hearers of the Word* (New York: Sheed & Ward). This is an early work, composed before Rahner evolved his famous doctrine of the "supernatural *Existential*" and at a time when his view of revelation was more propositional than at present. In preparing the new (1963) edition, Rahner's disciple, J. B. Metz, has tried to bring it into line with his master's current thinking by adding a number of helpful footnotes. Even though this does not make the book one that Rahner would be likely to write today, Metz has rendered no small service. Some familiarity with this work is a prerequisite for understanding much of Rahner's subsequent theologizing on religion and revelation.

The Bible as revelation

Rahner's brochure on *Inspiration in the Bible* (Quaestiones Disputatae 1. New York: Herder & Herder; revised translation, 1964) made theological history by putting the doctrine of inspiration on a wholly new footing. Departing from the psychological approach in use among scholastic theologians, Rahner views the formation of the Bible in terms of the successive stages of salvation history and the progressive action by which God established his Church as an "eschatological community of salvation." Rahner thus brings the doctrine of inspiration out of its previous isolation, and into close proximity with the theory of revelation as well as ecclesiology.

Pierre Benoit, O.P., long known for his strictly Thomistic views on the subject of inspiration, has been progressively modifying the somewhat rigid positions taken in his 1947 commentary on St. Thomas'

treatise on prophecy. (An English translation, with numerous revisions by Benoit himself, was published by Desclée in 1961 under the title *Prophecy and Inspiration.*) A recent collection of several articles, *Aspects of Biblical Inspiration* (Chicago: Priory Press, 1965), contains a lengthy analysis of the notions of revelation and inspiration. While Benoit is obviously anxious to adopt a more dynamic, historical view, and to take full advantage of modern biblical theology, his efforts to move simultaneously toward the Bible and St. Thomas, while preserving all he can of his own previous positions, involve him in wearisome and oversubtle discussions of terminology. He elaborates his notions of both revelation and inspiration in almost exclusively psychological terms, and distinguishes between them on the ground that while revelation is an elevation of the speculative intellect, inspiration is a supernatural impulse bearing essentially on the practical judgment "in the wide sense of the speculative judgment related to action, that is, speculativo-practical" (p. 124).

Benoit's doctrine regarding inspiration is luminously summarized by Wilfred J. Harrington, O.P. in *Record of Revelation: The Bible* (Chicago: Priory Press, 1965). Harrington's exclusive reliance on Benoit gives pedagogical simplicity to his presentation, while his appendix on Rahner and J. L. McKenzie provides the reader with a brief introduction to other—and perhaps more fruitful—lines of inquiry.

Whereas Rahner approaches inspiration in the light of salvation history, and Benoit in the perspectives of Thomistic faculty-psychology, Luis Alonso Schökel, S.J. supplements both by his approach through linguistic and literary analysis. In his *The Inspired Word* (New York: Herder & Herder, 1965) he shows on the basis of a thorough grounding in linguistic philosophy and modern literary criticism, that the recent scholastic theories of inspiration (Franzelin, Pesch, and even Benoit) have been based on a crude and misleading schematization of the relationship between thought and language in the process of literary creation. Alonso Schökel's personalistic view of the word, as a medium through which God enters into communion with man, enables him to develop a flexible and nuanced doctrine of biblical inerrancy, or, as he might prefer to say, of biblical truth. The truth of Scripture, on his view, is not a simple matter of correspondence between statements and objective realities; it is primarily a presence of God imparting grace through his word. This rich and original theologico-literary treatise does much to shed light on several statements in the documents of Vatican II regarding the living presence of God in the biblical word when it is read and proclaimed.

Theology of the word

Other aspects of the theology of the word are developed by Otto Semmelroth, S.J. in *The Preaching Word* (New York: Herder & Herder, 1965). Subtitled "On the Theology of Proclamation," this study is primarily concerned with the salvific efficacy of Christian preaching and its relation to the sacraments as channels of grace. But the first half of the book offers a well rounded discussion of the word as revelatory. The author explains how words and deeds complement each other in constituting the fullness of revelation, and how the word, besides communicating what it objectively signifies, communicates something of the speaker himself.

The symposium *The Word*, compiled by American seminarians at the Canisianum, Innsbruck (New York: Kenedy, 1964), contains well-chosen selections from some of the theologians already mentioned (Latourelle, Rahner, Semmelroth). Outstanding in this volume is the article, "Revelation in Word and Deed," by Edward Schillebeeckx, O.P., who has developed a profound theology of the word on the basis of recent phenomenological investigations by philosophers such as Buytendijk and Gusdorf, whose work is too little known in this country. In another article, "Exegesis, Dogmatics, and the Development of Dogma" [in the collection, *Dogmatic vs. Biblical Theology*, edited by H. Vorgrimler (Baltimore: Helicon, 1964)], Schillebeeckx outlines his theory of revelation and faith as a dialogue between God and man carried on within the context of salvation history. A valuable collection of Schillebeeckx's articles on revelation and theology, *Openbaring en Theologie*, which includes the two articles just mentioned, has already appeared in Dutch (Bilthoven: Nelissen, 1964) and in French translation (*Révélation et Théologie*, Brussels: Éditions du C.E.P., 1965), and will hopefully find an English translator soon.

Readers of a meditative bent will find many suggestive ideas on revelation in the various essays of Hans Urs von Balthasar, notably those contained in his *Word and Revelation* (New York: Herder & Herder, 1964). He, like Schillebeeckx, is a vastly erudite theologian deeply versed in modern existentialism and phenomenology. While possessing a remarkable gift for building bridges between theology, spirituality, art, and literature, he does not write in a systematic style and is therefore often difficult to follow.

Miracles and signs

The preceding works deal with revelation primarily under its aspect as word; but, as the Constitution *Dei Verbum* repeatedly tells us, the mighty deeds of God in history are themselves revelatory. For this

reason it is important for the dogmatic theologian—and not merely for the apologist—to concern himself with the traditional theme of miracle. A very comprehensive and fully documented study of this subject has recently been published in English translation: *Signs and Wonders* by Louis Monden, S.J. (New York: Desclée, 1966). In the first half of this book Monden develops a dogmatic theology of the miracle as a sign and symbol, whereby God communicates with man. In the second half he goes on to discuss the apologetic value of miracles as evidences supporting the case for Catholic Christianity. While acknowledging that the decision to believe cannot be coerced by the evidences, and that the discernment of miracles depends upon prudence and good will, Monden shows that the argument from miracles can still be presented in a very impressive way. Whether or not the "proof" from miracles is convincing by itself, Monden's careful gathering and sifting of the evidence is an unquestionable service to theology.

In his doctrine of miracles, Monden relies heavily on the theory of signs and their discernment as developed earlier in this century by authors such as Blondel and Rousselot. Readers wishing to explore these questions more deeply will be grateful for the recent publication, in English translation, of Blondel's so-called *Letter on Apologetics* [New York: Holt, Rinehart & Winston, 1965; reviewed by this commentator in *Theological Studies* 26 (1965) 498-500]. In essence this letter is a defense and explanation of his thesis in *L'Action* (1893) that philosophy prepares the paths of faith by disclosing man's need for grace and revelation.

A contemporary theologian heavily influenced by Rousselot, Guy de Broglie, S.J., has explored the logic of belief with great acumen in his *Revelation and Reason* (Twentieth Century Encyclopedia of Catholicism 9; New York: Hawthorn, 1965). The central theme of this book is its analysis of knowledge by signs, which de Broglie believes to be discernible by a type of concrete logic irreducible to either scientific induction or deduction. Once this is granted, it is evidently futile to seek strictly demonstrative knowledge of the occurrence or significance of miracles.

The old-style apologetic treatise on revelation, which would attempt a full *demonstratio christiana* on the basis of miracles and prophecies, has probably seen its day. If de Broglie is right, the judgment of credibility depends in great part upon the Christian message itself. Apologetics must therefore include some examination of the contents of Christianity—an undertaking which lies beyond the scope of the traditional treatise, *De revelatione*.

Some of the present writer's thoughts on apologetics are set forth in

his *Apologetics and the Biblical Christ* (Woodstock Paper no. 6; Westminster, Md.: Newman, 1963). This brief sketch argues that even a New Testament apologetics must assess the value of the corporate testimony of the Church itself as a herald of revelation and cannot proceed by the sheerly objective techniques recommended in positivistic historiography.

In this memorandum we have restricted our attention to public revelation—that which forms the message which is proclaimed by the Church as the way of salvation for all mankind. But private revelations are of interest because they touch closely on public revelation and are sometimes, indeed, hard to distinguish from it. The relations between public and private revelation are adequately discussed in Laurent Volken, M.S., *Visions, Revelations, and the Church* (New York: Kenedy, 1963). A briefer, but more difficult and incisive, treatment of the same subject may be found in Karl Rahner, S.J., *Visions and Prophecies* [Quaestiones Disputatae 10. New York: Herder & Herder, 1963; reviewed together with Volken by this commentator in *Theological Studies* 25 (1964) 453-56].

This sketch has deliberately confined itself to very recent Catholic books in English. Nothing has therefore been said of the periodical literature, or the untranslated literature in foreign languages, or the works on our subject by Protestants (W. Pannenberg, the "post-Bultmannians") and Anglicans (J. V. Langmead Casserley, A. Richardson). Nor has any effort been made to gather together the fruits of Catholic biblical scholarship pertaining to our theme (D. M. Stanley, J. L. McKenzie, X. Léon-Dufour, R. Schnackenburg). We have said nothing, moreover, about recent studies concerning tradition (J. R. Geiselmann, G. H. Tavard, Y. Congar) or the act of faith (J. Pieper, H. Bars, M. Novak, C. Cirne-Lima). Anyone studying the Catholic theology of revelation should, however, be at least marginally aware of the developments in these and other cognate areas, for theology is a vital whole in which a shift in any part modifies the life of the entire organism.